THE Relapsd Apostate:

OR

NOTES

UPON

A *PRESBYTERIAN* PAMPHLET,

ENTITULED,

A PETITION for *PEACE*, &c.

WHEREIN

The FACTION and DESIGN are laid as open as Heart can wish.

Nullum perniciosius Odium est, quàm violati Beneficii pudere. Senec. Epist.

By ROGER L'ESTRANGE.

LONDON,

Printed for *Henry Brome* at the *Gun* in *Ivy-lane.*

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M.DC.XLI.

TO THE

PRESBYTERIAN DIVINES;

The PUBLISHERS, *and Abettours of A* PAMPHLET, *Entituled,*

A PETITION *for Peace*, &c.

Gentlemen,

THat you may not glory either in your *Cauſe*, or *Fortune*, you are here Condemn'd to ſuffer Publique Shame by a weak hand; yet ſo, as not to make Mee proud of the Conqueſt; for *ye fight againſt your ſelves, and fall by your own Weapons.* This is the Certain Fate of all your Strivings againſt the *Right* of *Biſhops*. The Liberties *you* challenge, muſt be allow'd again by *You* to the *People*: and where's your *Holy Diſcipline* then? *Thus are ye Broken upon your own Wheel, and your* Selves *caſt into the Pit ye Digg'd for* Others.

The well-weighing of This Consequence twenty years ago, might have sav'd a great deal of *Sin*, and *Treasure*: it may prevent the same again, (for ought I know) even at This Instant, duly to consider it: for to deal freely, Gentlemen, you are now Re-entred upon that deadly path that leads from *Heaven* to *Hell*, from *Conscience* to *Disobedience*: from the *Reforming Pulpit* to the *Kings Scaffold*. How shall I reconcile that *Reverence* I bear your *Character*, with the just *Indignation* due to your *Actings*?

You have of late Publish'd a Book, Thus called;

A PETITION *for* PEACE, *with the Reformation of the* LITURGY, *&c.*

Your *Petition* appears *fortified* with *Twenty Reasons*, which I take a Freedome to reply upon, and I make a little bold too with your *Liturgy*: submitting the *Reason* of *All*, to the Judgement of the Indifferent *World*; and to your selves my Dedication.

Your *Writings* are like the Pestilence

that

that walketh by Night, and *the* Plague *that destroyeth at* Noon-day. They steal out, and *disperse* themselves in the *dark*, but the Malice of their *Operation* is Publique.

Many unseemly Circumstances there are in the menage of this your *Pamphlet*, which I refer to their proper *Notes*: but since you plead the *Kings Authority* for what ye did; it will behoove me in the first place to clear *that* point; and no way better then from the very Words of his *Majesties Commission*, directing,

To advise consult upon and about the Book of Common Prayer, and the several objections and exceptions, which shall now be raised against the same, and (if occasion be) to make such reasonable *and* necessary alterations, *corrections, and amendments therein, as by and between you, the said Arch-Bishop, Bishops, Doctours, and Persons hereby required and authorized to meet and advise as aforesaid, shall be* agreed *upon to be needful and expedient, for the giving Satisfaction to tender Consciences, and the restoring and continuance of peace and unity in the Churches under our protection and Government.*

How

How far *Your Liberties* agree *with Theſe Limitations*, *be you your ſelves the Judges.*

I am afraid you'll think my *Introduction* ſome-what below the Dignity of the *Subject*; but though the *Argument* in it ſelf be *grave*, methinks your menage of it, is exceeding *pleaſant:* In truth, ſo much, that all your ſober *Faſhions* will hardly make me ſwallow it for *Earneſt.*

You know we have had a Long and Bloody War, Gentlemen: and the ſame Actions which on the *Legal ſide*, were *Duty*, *Piety*, and *Juſtice*, were in the *Adverſe Party*, no other then *Rapine*, *Murther*, and *Rebellion.* Theſe *Crimes* call for *Repentance*, and either *Chriſtianity* is but a *ſtory*, or it concerns thoſe People that have This Load upon their *Conſciences*, *frankly*, and *ſeaſonably* to *diſcharge* themſelves.

Would not a *Searching Sermon* now and then upon this *Subject*, do as much good as a Diſcourſe of *humane Impoſitions?* 'Tis not an Act of *Pardon*, and *Oblivion*, will bring Them off, at the *great day*, that have theſe Horrours unaccompted for. As *Publique Miniſters*, *Kings* may remit *Publique Offences*,

Offences: and *forgive Those* who cannot yet *forgive Themselves*. The *Royal* Power extends but to the *Law* not to the *Conscience*. They shall not *Dye* for That which yet they may be *Damn'd* for. A man that *Robs* a *Church* may scape the *Wheel*, and yet the *Sacriledge* cleave to his Fingers.

In fine; *Monarchs* may dispense with their *own Laws*, and interpose betwixt the *Gibbet*, and the *Offender*; but betwixt *Sin* and *Vengeance*; -- *Guilt*, and the dreadful stroke of *Divine Justice*; there is but *one Mediator*: before whose *Majesty Kings* are but *animated Shadows*, and all the dazling *Glories* of this World, a Black *Obscurity*. In short; he that has made his Peace with the *Law* and not with his own *Soul*: -- on *Earth*, and not in *Heaven*, has done the least part of his business.

You are now crying up Those People for the *Godly Party*, whose wretched Souls were by the *Magick* of your *Covenant-Holyness charm'd* into *Disobedience*. You're *Scrupulizing* now again about the *Lawfulness* of *Ceremonies*: but not a word touching the *Unlawfulness* of the *War*. For shame, for

shame,

ſhame, Gentlemen; That very point betrays you. It looks as if you would have the people ſtill believe the *Cauſe* was good, and that upon the ſame preſumption of an *Imaginary Suppoſition*, they may tread over the ſame Steps again.

Tell them how ill they did to fight againſt the *King:* (if you believe 'twas ill done) preſs their *Repentance* and *bewayl Publiquely your own Engagements in that ſinful Quarrel:* You *betray* otherwiſe the Souls ye plead for, into a *final hardneſs*,-- into an *Obſtinate*, and *Impenitent Security.*

This is ſo undeniably your *Duty*, (unleſs you ſtill adhere to your firſt Cauſe,) that there's no Shifting: ſo that the *Tryal* of your *Integrity* depends upon *this office:* If you be truly *Loyal*, and *Repentant*, wherever you have *Preach'd diſobedience*, you will *Recant* it: however your *Confeſſion* muſt be as *Publique* as your *Sin.* Without This *cleerneſs* all your Talk of *Conſcience* weighs not a *Nut-ſhell.* Only betake your ſelves to your own *Paſtoral Diſcipline*; And there I leave ye.

Your humble Servant,

Roger L'Eſtrange.

AN
ADVERTISEMENT.

I Have been of late ſollicited by divers Perſons to hold my hand: *but finding no cauſe for't, either in my Thoughts, or Papers,* I went on, *finiſhing what I here Publiſh.*

This morning, and juſt upon the perfecting of my Book, I receiv'd notice of a ſcandalous Report about the Court, and which (they ſay) has reach'd his Majeſty's ear, That I am printing of a General Liſt, of all thoſe Perſons now in Imployment, which formerly bare Arms or Office againſt the King.

Who ever ſpeaks this as upon knowledge, *tells a thing* falſe *and* foul.

I am not ſuch an Aſs, *as not to underſtand the* miſchievous Imprudence *of it: nor ſuch a* Knave, *as to engage in what I judge ſo* groſs, *and ſo* unlawful. *But ſince the* malice *of mine enemies wants* matter, *for the leaſt* colour *of an* Accuſation, *I muſt be* cruſh'd *by* Calumny, *and once again* condemn'd unheard; now *(in* pretence*) for* diſhonoring *the* King, *as I was*

 formerly

formerly *for* serving *him*. *'Tis possible by* some of the same persons too, [illegible] *I'm* [illegible]

[illegible] no smoke [illegible] without some [illegible] *the ground of this* Report *I may* imagine, *onely a little* [illegible] *it is* by the benevolence of the courteous Understander.

These [illegible]

Caveat, pag. 18.

'We are with reverence to believe, that where he (*the* '*King*) knows the *Person* he *Prefers*, or *Saves*, he knows like-'wise the *Reason* of his *Bounty* or *Mercy*; and we are not to 'pry into forbidden secrets.

As to the Rest, *I think a* private List *presented to his* Majesty, *were a* Good *and a* Loyal piece of service: *as* ('tis, *and ever* was *my* judgment) *it were the* contrary *to make it* publick, *for* that *were to* invade an Act of Parliament, *to* assault *the* Party. *Whereas the* other *is* (*as I understand it*) *onely a* dutiful *and* modest office *toward his* Majesty.

General Rules *have their* Exceptions; *and beyond doubt*, Particulars there are, whom they that plac'd them there, would not his Majesty should take notice of. *Neither do I* presume *to* blame *even* Those, *but I* propose *to* shew *them*.

If Services of this *Quality be rendred* dangerous, *'tis onely for those people that are weary of their* Lives, *to be* Honest; *and I'l content my self still to be* one *of them*.

One Note, *and I have done. My Crime is not the raking into* pardon'd Actions, *but for* exposing Relapsers, *and* discovering new Combinations.

Novemb. 14. 1661.

THE *RELAPSD APOSTATE.*

THE INTRODUCTION.

THere is newly come forth a *Godly Libell*, to the TUNE of--

When JOCKY *first the War began*--

IT IS ENTITULED,

A PETITION *for* PEACE *with the Reformation of the* LITURGY, *&c.*--

SOme *Thousands* of these *Fire-balls*, are already thrown among the *Common People* by the *Reformado Presbyters*, and 'tis their way; First to Preach the Rabble to *Gunpowder*; and then scatter their *Squibs* among them. There is neither *Author*, *Stationer*, nor *Printer*, that appears to the Pamphlet; but the Design is *Peace* and *Reformation*; and That's the Reason they're asham'd to own it.

[illegible] decoded memory, [illegible] *Sedificati-cation of Humanists*, was delivered to the Presse by one Mr. *Bustar*, of by his Order. *Ibbitson* in *Smithfield* was the *Printer*. (*The Levelling Ibbitson* I suppose; he that Printed the *Adjutators Proposals*, I mean, and *The* PETITION TO THE ARMY AGAINST THE MAIOR AND ALDERMEN in *October* 1647.) I am told too that *R. W.* has a Finger in the Pye; — *Brittanicus* his old Friend; — he that hunts in Couples with *Tyton*. These good Folks have Printed *Treason* so long, that they think now they do the King a *Kindnesse*, to *stop* at *Sedition*. Indeed 'tis pitty their old *Imprimatur-man* was so unluckily call'd aside by a *Good Office* into *Ireland*; we should have had the Toy *stamp'd else with Priviledge*.

Birds of a Feather.

My Information tells me further; that the *Bauble* was *Barrell'd* up, for fear of *Venting*, and so sent several ways; which being perform'd with much *Secresie* and *Dispatch*, *does but bespeak a general Tumult, and prepossess the Nation against better Reason.*

Crine Ruber, Niger Ore, Brevis Pede, Lumine Luscus:
Rem magnam prastas, Zoïle, si bonus es.

The Marks of the Beast.

Go thy wayes *Prester John*, never bad of the *Marque*; *Four White Feet, a Wall-Eye, and sound neither Wind nor Limb*; thou'rt right I'll warrant thee.

1. Here's first; an *unauthoriz'd Form of Worship; compos'd, Printed, Publish'd*, and *Dispers'd by private persons*; which at first dash affronts the *Prerogative Royal*, and the *Establish'd Government*.

2. Observe *next*; that 'tis done by *Stealth*; no *Name* to't; which gives a shrewd Suspicion of *Ill-meaning*, when they that best knew what it *meant*, thought it not *safe* to own it.

3. Look in the *Third* place to the *Promoters* of it, and I *divine*, you'll scarce find any man a *Stickler in this Office*, that has not been an *Enemy* to the *King*.

4. *Fourthly*, take notice; that though the *Book* addresses to the

the *Bishops*, from *Them* of all the *rest*, 'tis with most care *conceal'd*; but on the *Other side*: The *Copies* flye in *Swarms* about the *Nation*: that is, where they may do most Mischief; however kept from them, to whom they seemingly apply for *Satisfaction*. *Is this fair Play my Masters?*

See now the *Timing* of it: *upon the just Nick, when the Bishops are consulting a Christian, General*, and *Friendly Accommodation*: and *That's* the Event they *Dread*; *DOMINION* or *CONFUSION*; — being their *Motto*. Did ever *Presbyters* set footing any where, and *Blood* or *Slavery* not go along with it? This Comfort yet attends the Broyls they cause; *The WARR's a less Plague then the* GOVERNMENT. 6.

Once *more*; who knows but they have chose this *Juncture*, for some yet more *malicious* ends? 7.

They have not stickled to make *Parties*; — held their *Consults* and *Conventicles*; — *Printed* and *Preach'd Sedition* all this while only for *Exercise* or *Pleasure*. Do they not now expect to reap the fruits of their Disloyal Labours?

The Parliaments adjourn'd, and in this *Interval*, 'tis beyond doubt they think to do their Businesse: what can be else the drift of this their *Challenging Petition*; and at this most *unseasonable Instant*; but *to precipitate a Breach, and disappoint the General hopes of their next Meeting?* Nothing more common with the *Faction*, then to discourse *what wonders the* next *Parliament will do: and hint the Approching end of* This.

Unthankful Creatures! have they so soon forgot, *who sav'd them?* Their *Mushrome-Honesty*, has in a night forsooth shot itself up from *Hell* to *Heaven*. 'Tis a wide step, from *Sacriledge*, to *strict Holyness*: — from *Robbing* the *Material Church*, to the *advancing* of the *Mystical*: — from a *Lawless*, *Merciless oppression of Gods Ministers*; — to a *true pity towards his Servants*. In fine; 'tis a huge leap, from the *Dross* of *Humanity*, to the *Perfection* of *Angels*; yet in the case before us, there's but a *Thought*, a *Moment*; but an *Imaginary Line* that seems to *part* them. *Nemo repente.*

'Twas the Kings *Fiat* that strook *Light* out of *Darkness*, and made them pass for what they should be; His *Majesties*

Command, that drew the *Curtain* betwixt the *World*, and their *Tranſgreſſions*; and betwixt *Life* and *Death*.

They are not yet at *Eaſe*; they have their *Heads* again to make new Stakes with: and we have another *King* to loſe, if they can catch him as they did his *Father*. Juſt *Thus* began the *Late Rebellion*; and if good order be not taken with theſe *Relaps'd Apoſtates*, juſt *Here* begins *another*.

Nor is it only the ſame *Method* and *Deſign*; but it will ſoon appear, that the ſame *perſons* are now *in* again, *whining* and *Snivelling* for *Religion*, (as they did ever) only to *Cheat* the *Multitude*, and to *engage* a *Faction*. They have now diſpers'd this Pamphlet all over *England*; as I am fairly aſſur'd.

But why to the People firſt? Unleſs they intend to make *uſe* of them? and what *uſe* can they make, but *Violence*? This is to ſay, that if the *Biſhops will* not do them *Reaſon*, the *People* ſhall. *Next*; *Why ſo many?* but to beget *a thorough-diſaffection* to the *Eſtabliſh'd Liturgy*?

In ſhort; What is all This, but to cry *Fire*, or *Murther* to the Nation; *When they themſelves are the Aggreſſours; and 'tis a Flame of their own kindling*?

Truly theſe are *Symptomes* (as the Country Fellow ſaid) of an *Apoſtacy*; We'll come a little nearer now, and feel their *Pulſe*.

By your Leave, Gentlemen of the REFORMATION.

What, Sir *John B*—— too? *Your moſt humble Servant Sir*, Pray'e while I think on't let me ask you a Modeſt Queſtion or two; (with favour of your Friends here.)

Can you tell me *Whether old Olivers* Phyſicians *or his* Intelligencers, *had the better Trade on't?* Or do you know *who it was that was ſo monſtrous Earneſt to have had me to* Bridewell *for my* CAVEAT?

Some ſay, he's a *Phyſician* (but I hear no Body ſay ſo that knows him) and that 'twas only a caſt of his *Profeſſion*, to adviſe *Breathing of a Vein with a Dog-whip*. (for betwixt *Friends* ſome of the new-modell'd *Gimcracks* take *Men* for *Mad.*)

Others

Others again will have him to be a *Justice*; and *that he would have had me Lash'd upon the* STATUTE.

I am the rather inclin'd to believe *This*, because I'm told that *He*, and *Barkstead*, (late of the *Tower*) were formerly *Fellow-Servants*, and *conferr'd Notes*. Now this same *Barkstead* laid that very *Law* to me: he told me *that I was a* Fidler, *and that a Fidler was a Rogue by the Statute.*

Some will needs fasten it upon one, that would have made the *PRESBYTERY* of *Pauls Covent-Garden*, *INDEPENDENT*: and that he took an *Edge* they say, because of a *Jerk* I gave to a certain Friend of his; who upon *Richard's* comming toward the *Crown*, PRAY'D *devoutly that the Scepter might not depart from the Family.*

In fine; the thing is done, and *QUI WHIPPAT*, *WHIPPABITUR.*

——melius non tangere clamo;
Flebit, & insignis tota cantabitur urbe.

Good-morrow Knight: and *Now* to my *Divines.*

HEark ye *Gentlemen*; betwixt Jeast and Earnest, I have a way of Fooling, will go near to put your Gravities out of Countenance: and yet I know, you are a little *Joco-serious* too your *selves*; but in *another way.*——

Do not you *Jeast* sometimes, *when ye professe to love the King?* now that's *our Earnest:---but then you're monstrous Ear-* *Cujus Contra-*
nest, *when y'are discover'd* that you do not; and there's *our rium.*
sport. Your very way of *Argument*, and *Reasoning*, is but a kind of *Cross Purposes.*——'Twas ask'd me——*Can any man be sav'd without Repentance?* and 'twas Answer'd——*Clap him up.*

Are not (in good time be it spoken) your very *Vows*, and *Covenants*, arrant *Riddles?*

The War was *rais'd* and *prosecuted*; the *King* and his *Adherents*, *Ruin'd*; by Virtue of your *Covenant*; *Ye sware to Act according to that Covenant*; *and yet ye knew not what it meant.* For, when the *Holy War* was finish'd, did not you fall together by the Ears, *among your selves*, about the *meaning*;

ing of it) *To save his Majesty*, (you'll say) *from Covenant-Breakers. Agreed:* so that it seems, *According to the Covenant*, the King might have been *shot*, but not *beheaded*; or *otherwise*; 'twas lawful to shoot *at* him; but not so to Hit him.

But your poor *Covenant's dead and gone*; e'en let it *Rest*. Yet tell me (by the Oath ye have taken) have ye not still a Kindness for't?

Methinks, (in a plain phrase) ye look as if ye lov'd the very Ground it went upon. Your *ways*, your *words*, your *Actions* —All Smells of the SOLEMN — still: yes, and (with Reverence) your *New Liturgy* it *self*, is down-right *Directorian*.

'Twould make one *smile*, (if 'twere good manners to make *merry* with your *Grievances*) to see how the poor harmless miserable *Æquivoc* — is *lugg'd* by head and ears into your *Sermons*, and *Discourses*; the very *sound Delights* you still. *But that's not all.* The often mention of the word COVENANT, bespeaks a *Note*; and by that *double meaning*, moves the *People*: so that the *Good old Cause*, is still carry'd on, under protection of an *Amphibology*.

Now, if you please Gentlemen, we'll cloze upon the *Question*, and begin with your *Title*.

A PETITION for PEACE with the REFORMATION of the LITURGY,

As it was Presented to the Right Reverend BISHOPS,

By The DIVINES, appointed by His Majesties COMMISSION *to treat with them about the* ALTERATION *of it.*

NOTE I.

WE have here (as *Bishop Hall* says of *SMECTYMNUUS*) a *Plural adversary*: and in good Deed, 'twas more then *one* mans Businesse, to do a thing so excellently amisse. No *Name*, no *License*; and yet the matter in *Debate*; no less then the two *Grand concerns* of Humane Nature, PEACE, and SALVATION? *Done* by *Divines* too; *Dedicate* to *Bishops*; the *Kings Commission mention'd* in't.

Methinks a work of *this Pretense* should not have crept into the World so like a *Libell*; especially considering the *Nature* of the *Proposition*: (*Change of Church-Government*; for 'tis no lesse) and the *distemper'd humour* of the *People*. This *secret* manner of *under-feeling* the *Multitude*, does not in any wise comport with the Design and Dignity of a fair *Information*.

Truly,

Truly, 'tis *Ill*, at *best*; but it may well be *worse* yet. Put case, that some of the *prime Sticklers* against *Episcopacy*, in 1641. should prove now of the *Quorum* in this *Enterprize*: Some that at *first* only press'd *Moderation*; *Relief for tender Consciences*; —— *a* REFORMATION; (just as at present) and yet at *Last*, proceeded to an *unprecedented Extremity*: *Root and Branch*: (nothing *less* would sat'sfie them:—*King*, *Bishops*; *all went down.*)

Say *Gentlemen Commissioners*, may not a *Christian* without breach of *Charity*, suspect *a Second Part to the same Tune*, from such *Reformers*?

Answer me not, *but with your Legs*, *unless it be otherwise.*

Is *This* your *Gospell-work* to provoke *Subjects* against their *Soveraign*? Call you *This*, *Beating down of Popery* and *Prophannesse*? to scatter your *Schismatical* and *Seditious Models* among the *People*; and after all the Plagues you have brought already upon this Kingdome, by your *Scotch Combination*, to invite the *multitude* once more, *to prostitute themselves*; *and Worship*, *before the Golden Calfe of your Presbytery.*

Come leave your *Jocky-tricks*, your *Religious Wranglings*, about the thing ye least consider, *Conscience*. Leave your *streyning at Gnats*, *and swallowing of Camels*:—— your *Blew-cap Divinity* of subjecting *Publique* and *venerable Laws*, to *private* and *Factious Constitutions.*

I speak this with great Reverence to all Sober Divines, *in which Number my Charity can hardly comprize the Publishers*, *and Dispersers of the Pamphlet in Question.*

A PETITION *for* PEACE.

The Divines Petition for *Peace.* pag. 1.

To the Moſt Reverend ARCH-BISHOP *and Biſhops, and the Reverend their Aſſiſtants, Commiſſion'd by His Majeſty, to Treat about the Alteration of the Book of* COMMON-PRAYER.

The Humble, and Earneſt Petition *of Others in the ſame* Commiſſion, *&c.*

NOTE. II.

HAd *Zimri* Peace *that ſlew his Maſter?* What *Peace* can they expect from *Others*, that are at *War* within *themſelves*; whoſe very *Thoughts* are *Whips*; and their own *Conſciences* their own *Tormentors?* Is *Treaſon*, *Blood*, and *Sacriledge*, ſo *Light*, and yet the *Common-Prayer-Book*, or a blameleſs *Ceremony*, a *Burthen* ſo *Intolerable?* Thoſe People that Engag'd againſt the *King* in the late War, ſhould do exceeding well to look into *Themſelves*, ere they meddle with the Publick, and take a ſtrict Accompt of their *own ſins*, before they enter upon the *Failings* of *Others*.

Had *Zimri* Peace?

As 'tis *their duty*, to begin at *home*, ſo 'tis *our Part*, not to truſt any man that does not: for beyond doubt, 'tis *Vanity*, or *worſe*, that governs theſe *unequal Conſciences*, that are ſo *Quick* and *tender* for *Trifles*; ſo *dead*, and ſo *unfeeling* in *weightier* matters.

But all this while, why a *Petition* for *PEACE*? where's the *Danger*? what's the *Quarrel*? The *Law* ſtands *ſtill*, my Maſters; *You* come up to't, and then complain of Violence.

Again: you Pray to *them*, *for whom* you utterly *refuſe* to Pray; the *Biſhops*. But let that paſs; *Peace* is the thing ye would be thought to aim at; which, as you labour to perſwade the World, *depends upon complying with your Alterations of the Common-Prayer*. That is, we are to look for *War* or *Peace*, in meaſure as *your Propoſitions* are *deny'd*, or *granted*. Is it not *That* you mean?

Johnſon. *But with your Legs, Good Gentlemen, unleſs, it be otherwiſe.*]

This (as I take it) is to *Command*, not *Treat*: and to deal freely, your *Petitions* are commonly a little too *Imperious*. Here's in a word the ſum of *All*.

You have *transform'd* the *Common Prayer*, and ye would have it *ratify'd*. You make your *Demands*, ye give your *Reaſons:* and when *all* fails, ye throw your *Papers* up and down the Nation, to ſhew the *ſilly little* People, what *doubty Champions* they have; --- to irritate the *Rif-raff* againſt *Biſhops*; and to *proclaim* your *ſelves* the *Advocates* of *Jeſus Chriſt*.

Now do I promiſe my ſelf quite to *undo* all that you have *done:* to prove from your own *Form* of *Worſhip* that the *deſign* of it is arrantly *Factious*; ('tis a courſe word) and an *Encrochment* upon the *Kings Authority*: that your *Demands* want *Modeſty*, your *Reaſons*, *weight*. *This* I ſhall likewiſe ſhew; and that your *ſcatter'd Copies* are a moſt *diſingenuous*, and *unſeemly Practice*. I ſhall go near to *unbait* all your *Hooks* too; lay open all your *Carnal Plots* upon the *Goſpel*; and in fine; Place an *Antidote*, wherever you have caſt your *Poyſon*.

I give my Thoughts their *Native Liberty*; which is no more then *Modest*, toward those that are now laps'd into a *Second Apostacy*: and for the *Rest*, let me declare here, *once* for *all*, *A Convert is to me as my own Brother.*

We'll see now *what it is you plead for*; and *Then* (in Order) to your *Arguments*: the *Right* and *Reason* of your *Asking*. The Presbyt. Demands. Pag. 2.

Ye Demand, *Reformation in Discipline*; *and Freedome from Subscription, Oaths, and Ceremonies*: — *The Restoring of able faithful Ministers without pressing Reordination.*

Ye have taken a large Field to Cavil in: See now what 'tis you *call* a *Reformation.*

The REFORMATION *of the* LITURGY OR *The Ordinary* PUBLICK WORSHIP *on the* LORDS-DAY. *(Page. 25.)*

NOTE. III.

OUr *Liturgy* was very much to blame sure: *Seventy Six Quarto-Pages* to *reform* it? Pray'e *Gentlemen*, since y'are so Liberal of your Labours, do but once blesse the World with a *Presbyterian Dictionary*, that we may be the *better* for them. *It would be an Excellent means I can assure ye, to beget a right understanding betwixt the King and his People.* Alas! how *Ignorant* were *We*, that all this while took *Reformation* only for *Amendment*; a *Pruning* perhaps of some *Luxuriances*, and setting things *Right*, that were out of *Order*. But now we *stand Corrected*, and perceive that to *reform* is to *destroy.*

Was not *Church-Government* REFORM'D? yes, by an Act of ABOLITION. Was not the *Kings Power* REFORM'D too? yes, by a *Seisure* of his *Regalities* and of

his Sacred *Perſon*. At this rate, is our *Liturgy* REFORM'D: that is, 'tis totally *thrown out*; and a wild *Rhapſody* of *Incoherences*, ſupplies the *place* of it.

Presbyterian *Reformation* ſignifies *Abolition.*

Note here *Good People of the Land*, that *Presbyterian* REFORMATION *ſignifies* ABOLITION. By the ſame *Irony* they made *YOU FREE*, and *HAPPY*; the *King* A GLORIOUS PRINCE: *advanc'd the* GOSPEL. — When of all *Slaves* you know ye were the *cheapeſt*, and the moſt *Ridiculous*: Your *Lives* and *Fortunes* hanging upon the Lips of *Varlets*; —— Your *Conſciences tender'd* up to the *Covenant*, and every *Pulpit* was but a *Religious Mouſ-trap.*

In ſhort, remember, that *Presbytery*, and *Rebellion*, *had the ſame Authority*, and that thoſe *Prodigies* of *ſeeming Holyneſs*, your *Kirkify'd Reformers*; thoſe *Reverend Cannibals*, that made ſuch *Conſcience* of a CEREMONY, made none of BLOUD-SHED. This is not yet, to *prejudge Tenderneſs*; and to conclude *all Forwardneſs of Zeal* to be *Hypocriſie*. Let it reſt *here*; we have from *Truth it ſelf*, *that Liberty may cloke Maliciouſneſs*; we have it likewiſe from *experience*; for we our ſelves have been *Betray'd* by moſt *malicious Libertines*. The Queſtion is but now how to diſcern the *Real*, from the *Counterfeit*: and *That*, ſo far as may concern the *Plat-form* here before us, ſhall be my *buſineſs*.

By the *Reformers* Leave, we'll *ſhortly*, *plainly*, and *ſincerely* examine the matter.

Fraud.

They pretend in the *Front* of this *Pamphlet*, to exhibite to the World, *A* REFORMATION *of the Liturgy*, but upon *ſearch*, we find juſt nothing at all of it: only a *Pragmatical* and *Talking* thing of their *own*, in ſtead of a moſt *pertinent* and *ſolemn ſervice.*

That's *Fraud*; Score *One*, Good People.

Uſurpation.

Next, they confeſs themſelves *authorized to treat* [only] *about the ALTERATION* of it: to propoſe *This* for *That* perhaps, *one* Clauſe or Paſſage for *another*: but barely to *diſcourſe*, or *offer* at the total ABROGATION *of the old form*, is

is to assume a *Power* we do not find in their *Commission.* This is *another Presbyterianism.* Reckon *Two.*

Thirdly; they were to *Treat*; They did so; and *the debate prov'd Fruitless:* Where lyes the *Fault* I pray'e? Do but observe a little.

His Majesty, out of a Gracious Inclination to *gratifie* all persons whatsoever, of *truly-Conscientious*, and *tender Principles:* appoints a Consult of *Episcopal*, and *Presbyterian Divines* to advise jointly upon some *general expedient*; whereby to satisfie all *reasonable Parties*, (saving *the Glory of God*; *the Good of the Church*; *his own Royal Dignity*; *the Peace*, *and welfare of his People.*)

What they insisted on, ye see under their own hands; and that the *Change of Government*, was That they aim'd at, not (as they would perswade the World) *relief of Conscience.* Design, not Conscience.

That day wherein this Proposition should be granted, would (I much fear) *prove but the* Eve *to the Destruction of this Nation.*

I am no *Prophet*, but my kind Friends, the *Presbyterians* before they have done, I think will make me pass for one. They make good every Syllable I promis'd for them, in my *Holy Cheat:* and if the *Duke* of *Ormond* would forgive me, I should presume to mind his *Grace*, of a *Paper*, which (now more then a *Twelve-month* since) was left at *Kensinton* for his Lordship; although not known from WHOM, to this Instant.

We are to Marque here a *Third Property of this Faction.* They propose things *unreasonable*, *unnecessary*, and *dangerous: More then they ought to ask*, as to *themselves:* --- more then the *People* can be suppos'd to *want*; on whose *behalf* they seem to *Beg* ---- *more then the King can Grant*, with Safety to his *Majesty.*

When they'r *repuls'd*, how sad a Tale they tell, of the *hard usage of Gods People!* This is done in a *Sermon*, or *Petition.* ——Let them alone *thus far*, and once within a fortnight, you may expect a *Remonstrance*, *a state of the Case;*— The Method of Sedition.

or

or ſome ſuch buſineſs. *That's dangerous*; for 'tis ten to one, That *Presbyterian Legend* will have *ſome Cutting Truths* in't. *(no Government being abſolutely faultleſs)* The *Vulgar*, thinking it as eaſie to *avoid Errors*, as to *diſcover* them; and finding *ſome Truths* in the *mixture*, ſwallow down all the Reſt, for *Company*, (and for *Goſpel.)*

The next News, poſſibly may be the Storming of *Whitehall*, or the *Two Houſes* with a *Petition againſt Biſhops.*

☞ *When once* Authority *comes to be Bayted by the Rabble, your Judgement is at hand.*

Bethink your ſelves in *time*, my Maſters; *reaſon* the matter with your ſelves a little, what can theſe *miniſters propoſe* by this *Appeal* from the *Supreme Authority*, to the *People*; but to *extort* by *Mutiny*, and *Tumult*, what they cannot *prevail* for by *Argument?*

You are not *(firſt)* the *Judges* of the Caſe: ſo that in *That* Regard, 'tis an *Impertinence.* Nor are you *vers'd*, (I ſpeak to the *Common* ſort) *Inſtructed* in the *Controverſie. Your* buſineſſe lyes not in the *Revelation*, nor among *general Counſells.* Alas! your own ſouls know, *you* do not underſtand the very *Terms* of the *Diſpute*, much leſs the *Springs*, and *Reaſons* of it. Yet ſee; *you* are the men, theſe *Gentlemen* are pleas'd to make the *Umpires* of the *Difference*: What are theſe *Applications* then, but *Trapps*, *bayted with Ends of Scripture, and Fragments of Religion*; *ſet, to betray your Honeſt, and well-meaning Weakneſſe?*

Now ask your ſelves *This Queſtion.*

Whether did you contract Thoſe *Scruples* which they charge upon you; (if *really* you have *any*) upon the accompt of your *own judgement*; or from their *Inſtigation?* If upon *Their accompt*, obſerve what *uſe* this ſort of people have ever made of your *Beleevings*: how Step by Step, they have drawn you on, from a meer *Counterfeit* of *Conſcience*, to a direct *Inſenſibility* and *Loſs* of it.

Thus far, we have met with very little, either *fair dealing* or *Moderation* from them. But perhaps they'll ſay, that *leſs would have contented them.* 'Tis very right; if *manifeſted to be meet.* *(Pag.23.)* but who ſhall make them ſee *more*, then they

they have a mind to ſee? They'll ſay perchance too for the *Printing* of it; that it was only done to ſhew the World that they had diſcharg'd their *Duties*.

Their *Duty* was diſcharg'd in the bare *Tender* to the *Biſhops*; (that is, admitting ſuch *Incumbency* upon them) The *work* it *ſelf*, was *Supere-rogatory*, and afterward, their telling of the People what they had done, was to *accuſe* the *Biſhops*, not to *acquit Themſelves*. Beſide; the huge *Impreſſions*; the *cloſe Carriage* of it: — In fine, it was not menaged either with an *Honourable*, or an *Evangelical Cleerneſs*.

Further; the *Title* makes the matter *worſe* yet. *A Petition for* PEACE. That is. *Take away* BISHOPS *or provide for another* WAR. A Petitionary Menace.

This will be taken heynouſly. Who, *They take away Biſhops?*

Why? 'tis no wonder: The *Order* ſtands *Excommunicate* already: they have inſerted no particular *Prayer* for them: and if they *ſhould* do it *now*, it is no new thing for them to do. But their grand *Plea* will be *this*.

They have no deſign, nor deſire, to juſtle out the Common-Prayer, but only that Theirs, and That may be Inſerted in ſeveral Columnes, and the Miniſter left to his Diſcretion which to read: [*According to his Majeſties Declaration concerning Eccleſiaſtical Affairs.*]

Let the *Kings Declaration* judge betwixt us then.

SInce We find (ſays His Majeſty ſpeaking of the Engliſh Liturgy) ſome Exceptions made againſt ſeveral things therein, We will appoint an equal number of Learned Divines of both Perſwaſions, to review the ſame, and to make ſuch alterations as ſhall be thought moſt neceſſary; and ſome Additional Forms (in the Scripture-Phraſe, as near as may be) ſuited unto the nature of the ſeveral parts of Worſhip, and that it be left to the Miniſters choice to uſe one or other at his Diſcretion. Pag. 14.

In

In the mean time, and till this be done, although we do heartily wiſh and deſire, that the Miniſters in their ſeveral Churches, becauſe they diſlike ſome Clauſes and Expreſſions, would not totally lay aſide the uſe of the Book of Common-Prayer, but read the parts againſt which there can be no Exception; **which would be the beſt inſtance of declining thoſe marks of Diſtinction, which We ſo much labour and deſire to remove;**

Yet in Compaſſion to divers of Our good Subjects; who ſcruple the uſe of it as now it is, Our Will and Pleaſure is, that none be puniſhed or troubled for not uſing it, untill it be reviewed, and effectually Reformed, as aforeſaid.

His *Majeſty*, in perſuance of this Gracious *Indulgence*, makes an *Appointment* to the Intents abovementioned. We'll ſee now the *proportion*, *betwixt the Liberty they take*, *and what the Kings Declaration allows them.*

The Divines exceed their Commiſſion.

They have firſt *form'd* to Themſelves a *Complete Liturgy*, after the *Presbyterian Mode*; in ſtead of only *altering ſome paſſages* in the other. *Let This be granted them, and They left at Diſcretion which to follow, we may be ſure they'll read their own.*

Conſider then how *they have Neſtled Themſelves*, *in the moſt Populous*, *and Wealthy places of the Kingdome*, *both for* Convenience of *Gain*, and *Proſelytes.*

Put theſe together, and what would this Allowance fall ſhort of a *Presbyterian Government?*

Take notice next, that *the Alterations are to be ſuch*, *as* [*by the Divines of both Perſwaſions*] *ſhall be thought moſt* NECESSARY. This puts a *Bar* to Slight and Trivial *Charges*, of meer *Humour*, and *Caprice.*

But

But our good friends regard not *that*, *they have chang'd All that is not of Authority unalterable: diſdaining in all caſes, any Subjection to Epiſcopal Dominion, and claiming to themſelves a Right of Governing all others: Impoſing upon the Multitude for Holy Zeal, the troubleſome Effects of Pride* and *Faction*. In ſhort; This *Form* of Theirs is calculated to the Meridian of the *Directory*.

Hitherto the Kings *Conceſſions*, in favour of his *Presbyterian People*: See now the Dutiful *Return* they make their *Soveraign*.

We do heartily Wiſh and Deſire (ſayes His Majeſty) **that the Miniſters would not totally lay aſide the uſe of the Book of Common-Prayer, but Read thoſe Parts againſt which there can be no Exception, &c.** The King's Propoſal to the Presbyterian Miniſters.

A man would think, nothing but *Heaven* or *Hell*, could ſtep betwixt theſe *men*, and their *Obedience*.

They are now drawing the firſt Breath of a new Life; and their *Preſerver* is their *Prince:* who to endear the *Bounty* and the *Kindneſs*, *Hazzards himſelf to ſave them*.

Here's *Duty*, *Honour*, *Juſtice*, *Gratitude*, nay *Intereſt* too, and all that is not *Brutiſh* in mans nature, concur to fix, and ſtrengthen the *Obligation*. Sure it muſt be ſome mighty matter, that *Subjects* under *All* theſe *Tyes*, ſhall ſtick at to their *Soveraign*. *Subjects* eſpecially of a *Religious Dye*, (indeed, not of the Common Clay with other men) *whoſe words and actions, are all weigh'd in the Ballance of the Sanctuary*. The Godly Party.

Read (ſays the King) *thoſe parts againſt which there can be* no *Exception*. 'Tis a *ſhort eaſie Task*, either to *Read* or to *Except*.

But this *Will-worſhip*'s ſuch a thing; they are ſo afraid of *Adding* or *Diminiſhing*.——

Away, away, ye *Hypocrites*, with your *double-refin'd-Conſciences*. We'll bate ye the *Croſs in Baptiſm*; --- *Kneeling*

at the Communion: --- *the Surplice* ; --- *Bowing toward the Holy Table* ; -- nay *Praying* for *Bishops* too ; ——— any thing in fine ; though never so *Authoris'd*, which *Ignorance* it self would not blush to scruple at. We'll only instance in some Cases, wholly *incapable* of any *Conscientious Competition.*

Tender Consciences. Page. 61.

Why not WEDDED *Wife* --- and *Husband*, as well as MARRIED ?] Pag. 69.

Why not DOEST *thou Believe*, as well as [DO YOU *believe* ?] and *All this I STEDFASTLY believe*, (according to the *Common-Prayer*) is turn'd forsooth into [*All this I do* UNFEIGNEDLY *believe.*]

Ibid.

I will not trouble the Reader with any more of these *nauseous Alterations* ; Their *whole Service* is of a *Suit*, and with much care *Diversify'd* from *Ours*, both in the *Stile*, and *order* of it. Now, let the *Consistory* answer for *Themselves.*

I hope they will not say *these Changes* were matter of *Conscience* ; unless because *the King Commanded the Contrary. What was the true ground then of this their Beastly dealing with His Majesty?* Truly no other then the pure nature of the *Animal : A Presbyterian does not love a King.*

We have seen the *Earnestness* of his *Majesties Desires*, a word now to the *Drift* and *reason* of them : from whence, flows the cleer evidence why they *oppos'd* them.

The King having first pass'd a large *Indulgence*, in all Cases of *Scruple*, advises a complyance with *the form of the Church* in points *Indifferent*, and without *Exception* : [**as the best Instance of declining Marques of Distinction**]

They, for *that* very *Reason*, or a *worse*, *decline* it : either out of an *Inflexible stiffness*, to the *Faction* ; or a *Contumacious defiance* of the *Authority. Thrust out the Common-Prayer they could not* ; *Agree with it, they would not : A Prescript Form* they saw was *necessary* ; and That they brought their Stomacks to. But still the *Publique Liturgy* of the Church

Church had not the luck to pleaſe them: Such and ſuch *Rites*, and *Clauſes* would not down with them. His Majeſty, in favour of their pretended *Scruples*, *ſuſpends* the Law, gives them their *Freedome:* allows them to propoſe ſome *Medium* of *Accommodation:* demanding only their *Agreement* in matters liable to no *Exception.*

The *Reconciling* Terms at laſt are *Theſe. Epiſcopacy* they lay aſide: — they totally reject the *Common-Prayer:* ſet up a Presbyterian *Platform* of their own; and This is it, which they have now the Confidence in a blind way to recommend to the Practiſe of the *Nation.* Yet ſo to recommend, as that the thing at laſt, is nothing leſs then it appears to be. While they pretend to *mend* the *Common-Prayer, they take* it quite *away:* and that they ſeem to give us in *Exchange*, is in Effect juſt *Nothing*; affronting equally the *Wiſdome* of the Nation, with the *Authority* of it. His Majeſties Tenderneſſe abuſed.

The Presbyterian Rubrick.

NOTE. IV.

SEE, now their *Rubrick* — [*In theſe or the* like Words] Pag. 25. — *Let one of the Creeds be read,* — *and* ſometimes *Athanaſius Creed.*] Pag. 26. An Arbitrary *Set-Form.*

Some of theſe Sentences may *be Read*]--*ſome* may not *be read*] Pag. 27. again — *a Pſalm* may *be ſung*; — a *Te Deum*, the *Benedictus*, or *Magnificat* may *be ſaid:*] and *Then* the Miniſter is taught how to pray before his *Sermon*, diſmiſſing at laſt the Congregation with [*a Benediction in Theſe or the* like *words*] — *In caſe of a Communion*, *the Miniſter* may *delay the Benediction.*] — *A General Prayer in ſtead of the Letany, and Collects* — *when the Miniſter findeth it* Convenient.] — *and a Thanks-giving; with Hymnes*, at the Diſcretion *of the Miniſter.* Chriſtian Liberty. Pag. 32. 35. 36. ibid.

Pag. 46. *This or the* like *Explication* — (at Diſcretion, *before the Communion:*--*This, or the* Like *Prayer*]--Pag. 51. *Let him Bleſs the Bread and Wine* in *Theſe or the* like *Words*]——Pag. 52. *Let the*

Pag. 55. *Miniſter be* at Liberty *to conſecrate the Bread and Wine, Together, or otherwiſe:* and whether to uſe any Words or not, *at the Breaking of the Bread, and Pouring out the Wine: and if the Miniſter* chooſe *to Pray but once, let him Pray as followeth,* or to this Senſe] —

ibid. *Let it be left to the Miniſters* Diſcretion, *whether to deliver the Bread and Wine* (at the Table) *only in ſeveral; each one taking it, and applying it to Themſelves; or in*

Pag. 56. 57. 58. *General, to ſo many as are in each particular Form, or to put it into every Perſons hand:*] — and let none be forc'd to *ſit, ſtand, or kneel.*] — Next; *This,* or ſome ſuch *Exhortation*] — *Conclude, with This,* or the like *Bleſſing.*] — ibid.

Chriſtian Liberty at the *Communion.*

Unchriſtian Rigour.

Let no Miniſter be forced *to Baptiſe the Child, of open Atheiſts, Idolaters, or Infidells, nor yet the Child of Parents juſtly Excommunicate, or living in any notorious, Scandalous Sin.*] — *This, or the like Speech, to the Parent or Parents that preſent the Child.* Pag. 59.

Pag. 62. 64. After the *Interrogatories*; — *Let the Miniſter Pray* Thus, or to this Senſe.]— After the Child is *Baptiſed*; —*This Exhortation or* the like — *to the Parents*] — *and to the People, Thus,* or to This Senſe.]

Conſiſtorian Tyranny.

I muſt not paſs this *office* without a Marque how *Tyrannous* theſe people are wherever they can hook in any thing, within the Reach of an *Eccleſiaſtick Laſh.* With what face can theſe *uncharitable Zelotes,* call themſelves *Gods Miniſters,* and yet dare to *Reſtreyn* a *benefit,* and *Diſpenſation* granted by God himſelf in favour of *Mankind?* But hear the Admirable and Divine *Hooker* upon the Point, and then I'll forward.

Hookers Eccleſiaſtical Polcy. l. 5. S. 64.

Were not Proſelytes, *as well as* Jews, *always taken for the Sons of* Abraham?] and again----[*In caſe the Church do bring Children to the Holy Font --- whoſe natural Parents are either unknown or known to be ſuch as the Church accurſeth, but yet forgetteth*

forgetteth not in that Severity to take compaſſion upon their off-ſpring (for it is the Church which doth offer them to Baptiſme by the Miniſtry of Preſenters) were it not againſt both Equity and Duty to refuſe the Mother of Believers her ſelf, and not to take her in this caſe for a faithful Parent? It is not the virtue of our Fathers, nor the faith of any other that can give us the true Holyneſs which we have by virtue of our new Birth. Yet even through the common faith and Spirit of Gods Church (a thing which no quality of Parents can prejudice) I ſay through the Faith of the Church of God undertaking the motherly care of our Soules, ſo far forth we may be, and are in our Infancy ſanctified as to be thereby made ſufficiently capable of Baptiſme, and to be intereſſed in the Rites of our new Birth, for their Pieties Sake that offer us thereunto.]

In *Matrimony* the Miniſter may talk his Pleaſure concerning the *Inſtitution*, &c.— of *Marriage*; — and *Bury the Dead* as he pleaſes. Pag. 68. 72.

Upon the receipt of great, and Extraordinary mercies, the Church, having opportunity, (that is, if the King be at *Oxford*) *is to aſſemble for Publick Thanksgiving unto God, and the Miniſter to*] — (do — no matter *what*; nor for the *Kings Authority* in the Caſe.) Further; *Though it be not unlawful, or un-meet, to keep Anniverſary Commemmoration, by* Feſtivals, *of ſome great and notable mercies to the Church or State* (as for the *Root and Branching* of *Epiſcopacy*, ſome great *Victory* over *the King*; or the like) *Yet becauſe the* Church-Feſtivals *are much abuſed, and many ſober Godly Miniſters, and others unſatisfy'd in the Obſervation of them as* Holy Dayes: *Let not the Religious obſervation of them by publick Worſhip be forc'd upon any*, &c.] Oh, have a care; 'tis Lawful to *Kill* and *Steal* upon the *Lords Day*, but not to *ſerve God* Publickly upon a *Saints Day*. 73. Concerning Feſtivalls. Ibid.

Theſe Following Prayers, or the like] for the *Sick*, Pag. 74.
In their Thanksgiving for *Deliverance* in *Child-bearing*. 78.
Thus,

If the Woman be ſuch as the Church hath cauſe to Judge Ungodly, (and a ſmall matter will make the *Kirk* judge ſo)

Then,

Then, *the Thanksgiving muſt be in words more agreeable to her Condition*; if any be uſed]— This is, in Engliſh; either no Thanks at all; or elſe to *Publiſh* the *Mother* a *Whore*, and the *Child* a *Baſtard*. Methinks the *Holy Siſters* ſhould not like this kind of Fooling; but in ſome caſes the *Reverend* will wink at ſmall Faults.

Of Paſtoral Diſcipline.

NOTE. V.

Paſtoral Diſcipline. p. 82. THeir *Forms* of *Paſtoral Diſcipline* follow; which may be *varied*, *as the Variety of Caſes do require*. Never ſuch *Engroſſers* of *Liberty* to *Themſelves*, and ſuch *Niggards* of it to *others*; and yet they adviſe that *Miniſters may* CONSENT *to give accompt when they are accuſed of Male-adminiſtration.*] (But what if they will not *conſent* to give Accompt?)

Pag. 80.

Pag. 81. *If any by notorious perfidiouſneſs, or frequent* COVENANT-BREAKING *have forfeited*, &c. —] Marque how they hang upon the Haunt. This *Covenant-breaking*, ſignifies *one thing* to the *Law*, and *another* thing to the *People*.

Open Confeſſion. In the *Penitents confeſſion*, before the *Congregation*; The *Sin muſt be* named *and* aggravated, *when by the Paſtor it is judg'd Requiſite.*] Pag. 85.

As for Inſtance; if any man has been a *Traytour*, a *Schiſmatique*, an *Oppreſſour*, a *Murtherer*, a *Hypocrite*, or a *Perjur'd* Perſon. Let him ſay,—

For a Traytor. *I have fought againſt the King: or I have Preach'd againſt* his Authority, *and Provoked Tumults againſt his Perſon: Behold, I am a Traytour.*

A Schiſmatick. *I have renounc'd my Mother the Church, and Preach'd others*

thers into Schisme and Separation: — I have destroy'd the Apostolical order of Bishops, and countenanc'd all my wild extravagancies with Forms of Religion: —— Lo, I am *a Schismatique.*

I have Impos'd upon mens Consciences, unlawful Oaths, and Covenants: Enslav'd my Fellow-Subjects, Robb'd, and Impriſon'd my Sovereign; Enter'd upon the Miniſtry without a Call, and thruſt out Lawful Miniſters from their Livings; Scatter'd their miſerable Families, and ſnatch'd the Bread out of the Mouths of the Widow and Fatherleſs. Behold, I am an *Oppreſſour.* An Oppreſſour

I have Embru'd my hands in the Blood of the King, and of his Friends: bleſs'd God the more, for the more miſchief, Father'd the Rebellion, and Bloudſhed upon the Holy Ghoſt. See here a *Murtherer.* A Murtherer.

I have led and encourag'd men againſt his Majeſty, under Pretence to ſave him: --- Subverted the Law, under pretext of defending it: — made the People Slaves under Colour of Setting them at Liberty, eraſed the Order of Epiſcopacy, under the notion of accuſing the Perſons that exerciſed it: and ſtripp'd his Majeſty of his beſt Friends, under colour of removing Evil Counſellours. I have call'd thoſe Miniſters Scandalous, that had good Livings: — Thoſe men Delinquents, that had good Eſtates; — and thoſe People Jeſuits, that had either wit or Conſcience. I have belyed the Holy Spirit in pretending Revelations; and I have covered my Ambitious, Bloudy, Covetous, and Factious Purpoſes, under a Cloke of Holineſs. I have ſtumbled at a Ceremony, and leap'd over the Seven deadly Sins. Lord I am an *Hypocrite.* An Hypocrite.

I have renounc'd my Oath of Allegiance, and that of Canonical obedience: and taken other Oathes, and broken Them too, and multiply'd my Perjuries. I ſwore to defend the late King, and I have deſtroy'd him: and I have now ſworn to the Son, with an Intent to ſerve him as I did his Father. I am a Perjur'd Wretch. A Perjur'd perſon.

In Truth, This *Paſtoral Diſcipline*, put duly in Practiſe by the Compoſers of it, would be of Singular *beneſit* and great *Satisfaction* to the *Nation.* This Diſcipline neceſſary for the Presbyterians.

This *Discipline* is follow'd with a *Letany*, and *That* with a *Thansgiving*, *both* at *Discretion.*

Observe now what a *Mockery* is this *Pretense* to a *Prescript Form:* and do but think how irreligious a *Confusion* would certainly ensue upon a Publique Sufferance of these *peevish Liberties* (for doubtless *such* they are.)

They have *thrown out*, what they undertook to *mend*, and the *new Service* they have *introduced*, is left *Arbitrary*, and values nothing; or at the best, 'tis but an Execution of the *Directory.*

As the Contrivance of it is a lewd design upon the *Publick Government*, so is the *Printing* of it, a *Practice* no less foul upon the *Publick Peace.* The *Instruments* employ'd in't, were the Last Kings *Base*, and *bitter Enemies*; and the *prime Agents* in *This Enterprize* were *grand Confederates* in the *late Rebellion.* These are ill Signs my Masters.

Truly, among matters that arrive *frequently*, I wonder at *nothing more*, then that ever a *Presbyterian Faction deceiv'd any man Twice*, for of All Parties that ever divided from *Truth*, and *Honesty*, I take them for a People, the most easily *distinguishable* from *other* men, and *Trac'd* to their *Ends.*

The Method of the Presbyterian Faction.

Their first work is still to find out the *Faults* of *Rulers*, and the *Grievances* of the *People*; which they proclaim, immediately; but with great Shews of *Respect* toward the *One*, and of *Innocent Tenderness* for the *Other.* The *Offending Persons*, ye may be sure are *Bishops*, where the *Episcopal Order* is in *Exercise:* But where they have thrown it *out*, and *introduc'd themselves*; ye hear no more news of *Ecclesiastical Errors*, but of *Church-censures* in *abundance.* The *Civil Magistrate* is *then* to blame, --- and never will these People rest, till they have grasp'd all. In Fine——

The Marques of a Presbyterian.

Where you find a *Private Minister* inveighing against the *Orders* of the *Church:* —— bewailing the *Calamities* of a *Nation*

tion under *Oppression* : — *Preaching up Conscience* AGAINST *Authority* ; and stating in the *Pulpit*, *the Legal Bounds of King and People:* — *A Boaster* of *himself*, and a *Despiser* of his *Brethren* : — a *Long-winded Exhorter* to the Advancement of *Christs Temporal Kingdome* ; and a *Perpetual Singer* of the *Lamentation* : — A Cryer up of *Schisme*, for *Conscience*, *Faction* for *Gospell*, and *Disobedience* to *Temporal Magistrates*, for *Christian Liberty* : — where ye find such a man, — *Stop him* ; *he's of the Tribe of* ADONIRAM.

To conclude ; they have *All*, the *same Design* ; *Dominion* ; — and the *same course* they take to compass it ; — *by stirring up a Godly Faction.* And now in good time ; —— *Omnibus in Christo Fidelibus* — *Salutem*, *&c.* — Marque but the Gravity of the Men ; and truly but that they have fool'd us formerly in the same way, a man would think they were in *Earnest.*

Most Reverend Fathers,

and Reverend Brethren.

THe special Providence of God, and his Majesties tender regard of the Peace and Consciences of his Subjects, and his desire of their Concord in the things of God, hath put into our hands this opportunity of speaking to you as humble Petitioners, as well as Commissioners, on the behalf of these yet troubled and unhealed Churches, and of many thousand Souls that are dear to Christ ; on whose behalf we are pressed in Spirit in the sense of our Duty, most earnestly to beseech you, as you tender the Peace and Prosperity of these Churches, the comfort of His Majesty in the union of His Subjects, and the Peace of your Souls in the great Day of your Accounts, that laying by all former and present exasperating and alienating differences, you will not now deny us your Consent and Assistance to those means, that shall be proved honest and cheap, and needful to those great Desireable ends, for which we all profess to have our Offices, and our Lives.

NOTE. VI.

WE have here a *Healing*, and a *Glorious Preface*. Persons *Commission'd* by *God*, and the *King*, to the great work of *Peace* and *Union*. *Intent* upon their *Duties*, and only craving the *Bishops Assent* to matters of evident *Reason*, and *Necessity*.

What now if all these big Pretences fall to nothing: and they *Themselves* at last prove the *Obstructours* of what they seem so eagerly to *Promote*?

They Petition the Bishops to move His Majesty on their
Page. 2. behalf; *for the Confirmation of their Grants in his Royal Declaration: The Liberty of the Reformed Liturgy. The Restoring of able and Faithful Ministers, and the Ejection of the Scandalous* ---] —— and these *Proposals* are here back'd with *Twenty Reasons*; which we'll take *one* by *one*; and briefly as we can, make evident; that what they call *Religion* is meer *Faction*; — *a Project by subverting the establish'd Government, to advance themselves:* — That if their *Modell* were *allowable*, The *Persons* yet that *stickle*, have the least title of all others to the *advantage* of it.

In fine; *Their Appeal, is Tumultuary; and their present Design* (should it succeed) *as certainly destructive to His Majesty now Living; as the Last was to His Most* CONSCIENCIOUSLY-MURTHER'D *Father.*

The

The Divines REASONS FOR Their REQUESTS.

[A] YOu (the Bishops) *are Pastors of the Flock of Christ, who are bound to feed them, and to Preach in season, and out of Season: and to be Laborious in the Word, and Doctrine; but are not bound to hinder all others from this blessed work, that dare not use a Cross, or Surplice, or Worship God in a form, which they judge disorderly, defective, or Corrupt, when they have better to offer him.* (Mal. 1. 13, 14.) *Is it not for matter and Phrase at least as agreeable to the holy Scriptures? If so, we beseech you suffer us to use it, who seek nothing by it, but to Worship God as nere as we can, according to his Will who is Jealous in the matters of his Worship.* Pag. 3. Reas. 1. The Duty of Bishops.

[B] — *He that thrice charg'd* Peter *as he lov'd him to feed his Lambs, and Sheep, did never think of charging him to deny them food, or turn them out of his Fold, or forbid all others to feed them; unless they could digest such* Forms, *and* Ceremonies, *and* Subscriptions *as ours.*]

NOTE. VII.

[A] THese *Presbyters* are so *mindful* of the *Bishops Duties*, that they *forget* their *own.* Suppose them *not bound to hinder all Non-Conformists*, are they therefore bound to *admit all*? *Some dare* not use a *Surplice*, *others will* not. Who shall distinguish now betwixt a Case of *Schisme*, and *Conscience*? Not the *Recusant* surely: for that opinion were

an in-let to all *Hereſies* and *Schiſms*, without Controle. Will any man confeſs himſelf an Heretique? Allow the *Biſhop* to be *Judge*; his *Duty* leads him queſtionleſs, to proceed with *Lenity* or *Rigour*, according as he finds the Party, *weak*, or *wilful*.

It ſeems *they do not like the Form of the Church:* — nor the *Church Theirs*; where lyes the *Authority* betwixt them? But *theirs is more* perhaps *in Scripture-Phraſe:* — and *leſſe* in *Scripture-meaning*. 'Tis not the Crying *Lord, Lord:* — nor the Crowding of ſo many Texts hand over head into a *Prayer*, that makes our Service acceptable: But the due, genuine, and fervent *application*, and *conformity* of our *Words*, *Thoughts*, and *Actions* to Gods *Revealed Will*. I ſpeak with *Reverence* to thoſe *bleſſed Oracles*; which in themſelves however accommodate to our *Relief* and *Comfort*, may yet by our *abuſe*, be render'd *Miſchievous*: They are the Dictates of the God of *Order*, and hold no Fellowſhip with *Confuſion*.

[B] *Touching our Saviours Charge to St. Peter:* it was a Charge to *Him; to Feed his Sheep*; no warrant to the *Sheep* to be their own *Carvers*. It was his *Office* too, *to reclaim Straglers*, and keep within his Fold, ſuch as he found inclin'd to wander after *ſtrange Shepheards*. He was the *Judge* too of the *Food* that beſt befitted them; and if at any time he ſaw them hanckering after new Walks and Paſtures; It was his Part to *overwatch* their *Appetites*; they might perchance take *poyſonous Plants* for *wholſome* elſe; and reject *better nouriſhment*: Blaming the *Meat* for the *Diſorders* of the *Stomach*.

John. 10. 27. Again: *Our Saviours Sheep know the True Shepheard, hear his Voyce, and follow him.*] But *here* the *Shepheard* follows *Them:* They run their way, and *neither own*, nor hear him. He *offers them to eat*; *They'll none, and then they cry they are ſtarv'd*; ſome few Starters leap the Pale (of their own accord) and then forſooth the Flock, muſt follow, or they complain *they are turn'd out of the Fold*.

They proceed now to a bold Challenge, touching the Quality of their *ejected Miniſters*. *There*

THere are few Nations under the Heavens of God, as far as we can learn, that have more able, holy, faithful, laborious and truly peaceable Preachers of the Gospel (proportionably) than those are that are now cast out in England, and are like in England, Scotland, *and* Ireland, *to be cast out, if the old Conformity be urged. This witness is true, which in Judgement we bear, and must record against all the Reproches of uncharitableness, which the Justifier of the Righteous at his day will effectually confute. We therefore beseech you that when thousands of Souls are ready to famish for want of the Bread of Life, and thousands more are grieved for the Ejection of their faithful Guides, the Labourers may not be kept out, upon the account of such Forms or Ceremonies, or Re-ordination; at least till you have known as fit as they to supply their places, and then we shall never petition you for them more.* Pag. 4. Reas. 2. A sad Complaint.

NOTE. VIII.

I Would not Lash *all Presbyterian Divines* for the Faults of *Some*: but as to Those now under *Question*, I doubt 'twould pose the *Cynique* with his *Lanthorn*, to find a *Saint* among them.

Observe the *Clamour*, and the *Alarum*; — *Those that are* now *cast out*; — *and* like *to be.*] (as who should *say*: *the times are* Ill *God wot*, *already*, *and likely to be* worse) what a *Buzze* is here, with a *Sting* in the Tayle of it? Nay, and take this along with ye, that these *outcast Divines*, are persons Eminent for *Learning*, *Life*, and *Doctrine*: If This be *true*; what can be more *enflaming*, against the *Government*, then to *Proclaim* it; If *False*; what can be fouler against the *Authors* of the *Scandal*.

Their *Character* is *this*. *They are Able*, *Holy*, *Faithful*, *Laborious*, and truly-*peaceable Preachers of the Word.*] And they are *ejected*, [upon the Account of *Forms* or *Ceremonies*, or *Re-ordination.*] Pag. 2. The Presbyt. Character.

Con-

Able. Concerning their ABILITIES; they are of the Commune mixture of the World in all unlawful Enterprizes: *a few Crafty People, to a great many Simple:* — *Some to contrive and lead; others to execute:* and This we have upon *Experimental Knowledge*; that the *Church-faction* was carried on by a *Cabale* in the *Late Aſſembly*, as well as the *State-faction*, by *another* in the *two Houſes*; and that they *Both communicated* ſtill, in order to the *common undertaking*; the greater part of them ſcarce underſtanding why they were come together.

But let their *Works* bear witneſs of their great *Abilities. Their Famous Letter of Apology and Invitation to the Reformed Churches abroad*;—does it not look as if they meant to ſatisfie the World, that they had renounc'd *Latin* as well as *Popery*? Nay; take their Learned *Directory* it ſelf:—bnt 'tis too much to add *their* weakneſſes to my *own*.

Holy. HOLY *they are it ſeems too:* I do not think it *Honeſt* to expoſe *Particular Perſons* to a *Publick Scorn*, bnt in caſe of high *Neceſſity*; Wherefore, I ſhall content my ſelf to ask.

If it be Holyneſſe; — *to Preach up treaſon; and Blaſpheme in the Pulpit:* — *to give God thanks for Murther; and make the Story of the Laſt Weeks News the next Sundayes exerciſe: to help out a hard Text with a falſe Comment*; —— *To ſeize by Violence, and Fraud, anothers office, and Living*; --- *and to refuſe the Communion to a Perſon for refuſing the Covenant.* All theſe things have been done, even by the *Holy-men* we are now ſpeaking of.

Faithful. What they intend by FAITHFUL is not altogether ſo clear.

Not to their *Vowes* I hope; for thoſe have been *back*, and *forward*; *faſt* and *looſe*; They have denounc'd their *Anathema's* upon both *Friends* and *Enemies* of the *King*; Did they not *deſtroy* the *Church*, under pretenſe of *Reforming* it; and having *ſworn Canonical obedience* renounce *Epiſcopacy*?

Have they been *faithful* to their *Friends*? (I mean, to thoſe of the *Independent Judgement.*)

Yes

Yes certainly, so far as they had need of them. We have not yet forgotten, how they besought *God* and the *King*, on the behalf of *tender Consciences*; --- how they laid forth the sad Estate of many *Thousands*, *ready to famish for want of heavenly food:* which *delicate, and weak-stomach'd Christians*, were forsooth, those Religious Brutes *that brav'd his Sacred Majesty in his own Pallace: that forc'd the Votes of the Two Houses:* — *demolish'd Churches:* — yes, *and had Thanks too for their good Affections, and the* SMECTYMNIANS to plead their Cause.

This was *great Kindness*, but not *Lasting*. For as the *Presbyterian Power encreas'd*, and the *Kings Lessen'd:* (effected, partly *by false play in his Majesties Quarters*: and partly by a Potent *Combination* betwixt the *Kirk*, and *Scotis'd English*) The *Consistorian Party* began now to bethink themselves, how fairly to get *quit* of their *old friends* the *Independents:* plainly discovering, that *what was* CONSCIENCE, *while they needed their Assistance, was become downright* SCHISME, *when they could live without it*; and so That *Liberty*, which was cry'd up at first for *Christian*, and *necessary*, was by *Those very Ministers* Preach'd *down* again, as most *Intolerable*.

Yet to conclude; FAITHFUL they are; that is: to their *first Principles*, of *Pride: Ambition*, and of *Infidelity*.

That they are LABORIOUS *Preachers* likewise, we shall not much deny, for truly, I think, no men take more *pains* in a *Pulpit* then they do: or would more willingly *compass Sea and Land to gain a Proselyte*. Laborious.

But *TRULY-PEACEABLE*; — I must confess, I take to be an *Epithete* does not belong to *Them*. This particular is handled at large, in my *Holy Cheat*, where I have shew'd their *Practises* and *Positions* to be *Insociable*, and *Cruell*. Peaceable.

Indeed, we need not much torment our *Memories* for Instances to prove the unquiet humour of these People; since Hundreds (I think I might say *Thousands*) of their *Contentious Sermons*, and *Discourses*, are yet in *Being*, and in *readinesse* to testifie against them. Nay, which is worst of all; their

their *Sourneſs* is *Incorrigible*: they are no ſooner *Pardon'd*, but they *Revolt* into a *Second Forfeiture.*

Theſe are the *Able, Holy, Faithful, Laborious*, and *truly Peaceable Preachers of the Goſpel*; --that are *caſt out*; (as they have worded it) or muſt be *kept out*, becauſe they cannot *conform*, &c. They *Begg, that theſe may be admitted, or reſtored, at leaſt till others may be found, as fitting, to ſupply their Places.*]

Theſe Holy men *abuſe* the People: I ſay, *they are not caſt out as Non-Conformiſts*, but as *Uſurpers* of thoſe Benefits they had no Right to. By *Violence, they thruſt Themſelves into other mens Livings*; *or elſe by a Rebellious Power, they were plac'd there.* Now, put the caſe, *they would Conform*; ſhould *That* give them a *Title* to the *Continuance* of an *Ill-got Poſſeſſion?*

Their *Petition* (to end withall) is pleaſant. They deſire to be *In* Themſelves, till *others*, as *Fit*, may be found; of whoſe *Fitneſs*, they *Themſelves* intend to be the *Judges.*

Pag. 4. Reaſ. 3. Sorrow in a day of Common Joy unſeaſonable.

AND we beſeech you conſider, when you ſhould promote the joy and thankfulneſs of his Majeſties Subjects for his happy Reſtauration, whether it be equal and ſeaſonable to bring upon ſo many of them, ſo great Calamities, as the change of able, faithful Miniſters, for ſuch as they cannot comfortably commit the conduct of their Souls to, and the depriving them of the Liberty of the publick Worſhip; Calamities far greater then the meer loſs of all their worldly Subſtance can amount to: in a day of common Joy, to bring this sadneſſe on ſo many of his Majeſties Subjects, and to force them to lye down in heart-breaking Sorrows, as being almoſt as far undone, as Man can do it; this is not a due requital of the Lord for ſo great deliverances: Eſpecially conſidering, that if it were never ſo certain, that it is the Sin of the Miniſters that dare not be Re-ordained, or conform; it's hard that ſo many thouſand innocent people ſhould ſuffer even in their Souls for the faults of others.

NOTE. IX.

NOTE. IX.

THE Reformers ſhould do very well, to conſider, as well the *Loſs* of the *late King*, as the *Reſtauration* of *This*; and how much more they contributed to the *Former*, then to the *Latter*. 'Tis I confeſs, an *Indecorum*, to *mourn* upon a day of *Jubile*: a *deep*, and *foul Ingratitude*, to entertain ſo *General* a *Bleſſing*, as *the Reſtoring of his Majeſty*, with a *leſs General Joy*. Yet ſince 'twere *idle* to expect, *All Parties* ſhould be *pleas'd*, and *evident* it is, *Some* are not; we'll firſt ſee, *Who* they are that make theſe loud *Compleynts*, and Then, *what* 'tis that *troubles* them.

The *Presbyterian Miniſters* inſooth are ill at eaſe: ſick of their old Diſeaſe of 41. (*Biſhops* and *Common-Prayer*) They ſuffer *Cauſleleſly* they ſay; and *in a day of Common Joy they are forc'd to lye down in Heart-breaking Sorrows.* Alas now for their Tender Hearts!

What Mirmidon, or hard Dolopian
What Savage-minded rude Cyclopian? &c. —

I want a Modeſt Term to expreſs theſe Peoples want of Common Honeſty. *They're ſad* they ſay, when were they *other*? but where they ought to have put on *Sackcloth*? What were their *Mock-faſts*, but *Religious Curſings* of their moſt Sacred *Sovereign*? And their *Thanks-giving-feaſts*, and *Sermons*; -- were they not *Entertainments*, and *Diſcourſes*, of *Joy*, and *Triumph* for the *Diſaſters* of his *Majeſty*? The Presbyterians laugh when they ſhould cry.

No wonder then to ſee Theſe People out of humour; at a time when all Loyal Souls are fill'd with Comfort.

To *ſuffer*, is not yet ſo much: but *Cauſeleſly*; *That* troubles them: They'r ſorry I perceive that they have given ſo little *Reaſon* for't.

Juſt in this manner did they Encroch upon his *Late Majeſty*: whom they *perſu'd* and *hunted*, with their Barking *Arguments*, up to the very *Scaffold*; and *There*, when they were ſure that *Words* would do no good, they babbled a little, as if they meant to have *ſav'd* him.

The old Cauſe reviv'd. Once more; they have been labouring a *Faction* ever ſince his *Majeſties* Return; *They Preach, they Print the Old Cauſe over again*; and manifeſtly drive the ſame Deſign upon *The Son*, which formerly they executed upon the *Father*.

Pag. 3. Reaſ. 4. How great a part of the 3. Nations ſuffer. *IF we thought it would not be miſ-interpreted, we would here remember you, how great and conſiderable a part of the three Nations they are, that muſt either incur theſe ſufferings, or condole them that undergoe them; and how great a grief it will be to His Majeſty to ſee his grieved Subjects; and how great a joy it will be to him, to have their hearty thanks and Prayers, and ſee them Live in Proſperity, Peace and Comfort under his moſt happy Government.*

NOTE. X.

The Faction good at falſe Muſters. THis *Muſtering* up of *Multitudes*, is an old Trick they learn'd from the *Committee of Safety*; only a help at a dead Lift; and truly the *Party* is more then a little given to This way of *Amplification*.

Inconſiderable. Surely, he's much a Stranger to the Temper of This Nation, that does not know the *Presbyterians* to be very *Inconſiderable*, both for *Number* and Intereſt of *Credit with* the *People*. Where did they ever any thing without the *Independents*? and *Them*, they made a Shift to *Enſnare*, by a pretended Engagement for *Chriſtian Liberty*: which, when they found to be a *Cheat* with how much *Eaſe* did the *Journymen* turn off their *Maſters*!

But

But what a care they take, now of a Suddain, for his *Majesties Satisfaction! How great a Grief*, &c. — and *how great a Joy*, &c. —

Indeed his Majesty has reason to be troubled; to see his Royal *Mercy* and *Patience* thus abused, by a *forgetful Murmuring Faction*, that will be satisfi'd with nothing consistent with the Kings *Dignity*, and *Safety*; the *Peace* and *Welfare* of the *Publique*.

[A] *WE may plead the nature of their Cause, to move you to compassionate your poor afflicted Brethren in their Sufferings. It is in your own account but for refusing Conformity to things indifferent, or at the most, of no necessity to Salvation. It is in their account for the Sake of Christ, because they dare not consent to that which they judge to be an usurpation of his Kingly Power, and an accusation of his Laws as insufficient, and because they dare not be guilty of addition to, or diminution of his Worship, or of Worshipping him after any other Law, than that by which they must be judged, or such as is meerly subordinate to that.* Pag. 4. Reas. 5. The Nature of the Cause.

[B] *Things dispensible and of themselves unnecessary, should not be rigorously urged upon him, to whom they would be a sin, and cause of condemnation. It is in case of things* indifferent *in your own judgement, that we now speak.* Page. 5.

[C] *If it be said, that it is humour, pride, or singularity, or peevishness, or faction, and not true tenderness of Conscience, that causeth the doubts, or Non-conformity of these men. We answer, such Crimes must be fastned only on the Individuals, that are first proved guilty of them; and not upon multitudes unnamed, and unknown, and without proof.* Ibid.

[D] *If it were not for fear of sinning against* [God] *and wounding their Consciences, and hazzarding, and hindering their Salvation, they would readily obey you in all these things; it is their fear of* Sin *and* Damnation *that is their Impediment.* Pag 6.

[E] *One would think that a little Charity might ſuffice to enable you to believe them, when their Non-compliance brings them under ſuffering, and their compliance, is the viſible way to favour; ſafety, and proſperity in the World.*

NOTE. XI.

The ground of the Reformers Schiſme.

THere is one *Groſs*, and *Common Principle*, which our *Schiſmatical Reformers* have laid down as the *Foundation* whereupon they *build*, and *Juſtifie* their *Diſagreements*. To wit; that *Scripture is the only Rule of Humane Actions.*] We muſt not *Eat*, *Sleep*, *Move*; — without a *Text* for't.

Upon this Ridiculous Aſſertion, they pick a Quarrell with *ſuch Orders of the Church, as are not commanded in the Word of God*; when yet the Practice of all *Chriſtian Churches* hitherto extant, appears againſt them.

The *Curſe* lies againſt him that *Preaches another* Goſpel.]--

Gal. 1. 8. 2 John 1. 9. Rom. 16. 17. *He that abideth not in the* Doctrine *of Chriſt, hath not God:* ——*Marque them* which *cauſe Diviſion and Offences, contrary to the* Doctrine *which you have Learned, and avoid them.*

Now what's all this, to the Exteriour *mode* of *Worſhipping*?

1 Cor. 14. 40. St. *Paul*'s advice was *Decency*; in General Terms, not Worſhip *Thus*, or *ſo*; but *Decently*; and leaving to the *Church* the *Judgement* of that *Decency*.

The manner of Worſhip left to the Church.

Some Poſture or *other* we *muſt* worſhip in; as *Kneeling*, *Sitting*, *Standing*, *Leaning*, *Proſtrate*;--or the like. It is not ſaid; *Pray* in *This Poſture* or in *That*. But the *Command* is; PRAY. Muſt we not therefore Pray at all: for want of a ſtrict *Scriptural Direction* in what *Poſture*?

'Tis the ſame thing, the Caſe of all Thoſe *Ceremonies*, which are only of *meet*, and *ſenſible* relation to the Duty. They are in *Themſelves*, *Indifferent*, but by *Command* made *Neceſſary*.

Indeed

Indeed *Agreement* even in *Outward Forms* were a thing very *deſireable*, among all Chriſtians: would but the *Diſagreeing Modes*, and *Humours* of *ſeveral Places* bear it: Now ſince that cannot be, we are *commanded* to preſent our *Souls* to God, *in the ſame Faith*; but for the *manner* of our *Worſhip*; the *ſenſible Formalities* of it: we are to follow their *Appointments*, whom God has given Dominion over our *Bodies*: our *Lawful Rulers*.

To offer up our Prayers, without *any Significant Action*, were to imply a *drowſie*, flat, *Regardleſſeneſs* of what we do. To make the *ſame Ceremony*, *Univerſall*, were moſt *improper*; becauſe in ſeveral *Places*, the *ſame Poſture*, or *motion*, carries *ſeveral Meanings*.

Well then; ſince *ſome viſible Action*, is *neceſſary*; *This*, or *That*, (in it ſelf) *Indifferent*: --- The *ſame, throughout*, -- unfit; --- what more *agreeable* -- *Rational expedient*; then for the *Supreme Magiſtrate*, to ſay, Do *This*, or *That*, for *Order ſake*; wherein there's nothing of *Repugnancy* to *Conſcience*?

But we'll now lay the *General Queſtion* aſide, and come to *Particulars*.

[*A*] We take *Conformity*, though to matters *Indifferent*, (if Commanded by a *Lawful Authority*) to be *a neceſſary to Salvation*: ſo that no doubt remains in this caſe, but concerning the *Authority*. Conformity neceſſary.

Further, their Pretenſe of *Conſcience*; is both *Wide*, and *Weak*.

Wide; for they *diſſent*, in things of moſt *undeniable Freedome*: and wherein, they only oppoſe the *Authority*, not the *Thing*. Why not JOYN'D;— in the *Marriage office*, as well as CONJOYN'D? ſo they change *wedded*, into *marry'd*; and a hundred ſuch friſks they have. Is This, *Conſcience*? Their *Pretenſe* is *weak* too, as *Thus*. A queynt Scruple.

They undertake to *Prohibit*; which requires the ſame Power as to *Bind*. To ſay *I cannot*, is *well*; to ſay *They muſt not*, is *Authoritative*: and to ſay, *They cannot*, borders upon *Simple*. How do they know? when the ſame thing may be

be *Lawful* to *one*, and *Unlawful* to *another*?

They dare not usurp Christs Kingly Power.] Does not our Saviour tell us, *his Kingdome is not of this World*? and bids us *render unto Cæsar the things that are Cæsars*? *Give me thy Heart*; — Let the *Body* do what it can; without the Agreement of the *Mind*, all's Nothing. *Kneeling* before an *Idol*, is no *Sin*, ('bating the *Scandal*) without the *adjunct* of a *misplac'd Devotion*: Or if it be, a *Stumble* before an *Image* is *Idolatry*. *Sin* is an *obliquity* of the *Will*, not This or That *Flexure* or *Position* of the *Body*. In fine; *Where did our Saviour either command, or forbid any Particular Posture of the Body*? At the *Institution* of the blessed *Eucharist*, says the Matth. 26. 20. Text, [*he sate down with the Twelve.*] for which *Critical* reason, our punctual Christians will *sit* too at the *Holy Communion*; (though in Effect that's not the Posture) But we read Matth. 26. 39. further, that our Blessed *Saviour* [*fell upon his Face, and Pray'd.*] Why do not our *Precise Scripturists*, as well *Pray*, *Prostrate* too, *as Communicate*, *Sitting*?

As if his Laws were insufficient;] they cry. No, neither are they yet so *Actually explicit*, as to set down at length all Constitutions helpful to our Condition: Much is remitted to Political Discretion; and 'tis enough if *Humane Laws* bear but a *Non-repugnancy* to the Divine.

Addition or Diminution to, or of Gods Worship, they dare not assent to.] Let this be understood just to the *Letter*; they do't *Themselves*; but take it as it properly relates to points unalterable, of *Faith*, and *Doctrine*, neither dare we.

[*B*] *But things dispensable, &c.* —] The *more dispensable* 2 Kings 4. 13. *the Command* is; the *less* dispensable is the *obedience*. [*If the Prophet had commanded thee a great thing, would'st thou not have done it? How much more then when he says to Thee,* — Wash and be clean?] *A Rigorous Injunction*, though of a small matter, is made *necessary* by a *Frivolous*, and *stiff opposal* of it.

[*C*] They deny this *Inconformity* to proceed from *Humour*, *Pride*, &c. — and bid us *charge Particulars.*] Every *Presbyteria*

byterian, that acted in the late War, and proceeded from *Pretext of Conscience*, to *Subversion* of the *Government*, and is not yet *converted*, is clearly —— *illud quod dicere nolo.* Those very people are now at work again; upon the *same Pretense*, and (without Breach of Charity) I think, we may conclude, *upon the same Design.*

[*D*] Here they protest, that only fear of *Sin* and *Damnation hinders* their *obedience.*] These *first-Table Saints* stop short of the *Fifth Commandement.* What Gospell do these *Precisians* live by? What *Law* would their *Conformity* offend? And yet they offer *Oath*, that a *pure Scruple of Conscience is their Impediment.*

They could *impose*, and *swallow*, a *Damning*, *Treasonous Oath*, against the *Law*, *without* this *Scruple:* how come they *now* to be so delicate, when they have *Duty*, *Conscience*, and *Authority* to *warrant* them? The naked Truth is this; *They'd have the King subscribe to the Supremacy of the Kirk.* Their Scruple is Faction.

[*E*] Now for the *credit* of their *Protestation*; *they argue that their Non-compliance crosses their Interest.*] No, (under favour) by no means. There are more *Presbyters*, then *Bishops*, and every *Presbyter* within his little Territory, is much more then *Episcopal.* Beside; it were against the *Faith* of the *Associated Combination*, for *Ten* or *Twenty* of them, to turn honest, and leave the *Rest* in the *Lurch.*

Again; Their Argument of *Interest* lies *now*, but where it did in *Forty one.* Their *Consciences* went then against the Stream too; and yet (abating some odd reckonings, with divine Justice) they made a shift to make a saving Game on't. In short, they do but venture a *little*, in hopes to gain a *great deal.*

[*A*] *DO you think, the Lord that died for Souls, and hath sent us to learn what that meaneth* [I will have mercy and not Sacrifice.] *is better pleased with Re-ordination, Subscription and Ceremonies, than with the saving of Souls, by the means of his own appointment?* Pag. 6. Reas. 6. The Disproportion betwixt the things in Question and the Salvation of Souls.

[*B*] *Concord*

Pag. 7. [B] *Concord in Ceremonies, or Re-ordination, or Oaths of obedience to Dioceſans, or in your queſtioned particular forms of Prayer, do neither in their nature, or by virtue of any promiſe of God, ſo much conduce to Mens Salvation: as the Preaching of the Goſpel doth, by able faithful and laborious Miniſters. And how comes it to paſs that unity, concord and order muſt be placed in thoſe things, which are no way neceſſary thereto. Will there not be order and concord in Holy obedience and acceptable Worſhipping of God, on the Terms which we now propoſe and crave, without the foreſaid matter of offence?*

[C] *We here ſhew you that we are no Enemies to order, and our long importunity for the means of Concord, doth ſhew that we are not Enemies to concord.*

[D] *We humbly crave that reproch may not be added to affliction, and that none may be called factious that are not proved ſuch; and that Laws impoſing things indifferent in your Judgement, and ſinful in theirs, may not be made the rule to judge of Faction.*

[E] *It is eaſie to make any man an Offender, by making Laws which his Conſcience will not allow him to obſerve, and it's as eaſie to make that ſame man ceaſe to ſeem diſobedient, obſtinate, or factious, without any change at all in him by taking down ſuch needleſs Laws.*

Pag. 8. [F] *Sad experience tells the World, that if the Miniſters that we are pleading for be laid aſide, there are not competent men enough to ſupply their Rooms, and equally to promote the Salvation of the Flocks: This is acknowledged by them, who ſtill give it as the reaſon why Miniſters are not to be truſted with the expreſſing of their deſires in their own words, nor ſo much as to chuſe which Chapter to read, as well as which Text to preach on, to their Auditours, becauſe we ſhall have Miniſters ſo weak, as to be unfit for ſuch a truſt.*

NOTE. XII.

with it : Briefly ; when *They're* permitted to make *Laws* let *us* make *Halters* : We have tasted them already, and if They proceed to mind *us* of their *Old Discipline*, let us mind *one another* of our *Old slavery* ; and *Them* too, that they now plead for a *Bratt, by their own rule not to be received into the Church* ; for it was *conceived* in *Schisme* and *Brought forth* in *Rebellion*; (God blesse us) I mean *Presbytery*.

Whereas they urge that *several Liturgies have been allowed under the same Prince*, &c.----] Confess'd : It *hath* been so, and may be so *again*, and with good reason too ; yet all this while, This proves no *Title* our *Pretenders* have to the *same Liberty*.

Where People of *differing Humours*, and wonted to *Differing Customes*, are united under the *same Prince* ; *Prudence* advises a *Diversity* of *Liturgyes*. Again ; 'Tis one thing to *perswade* a Prince ; another thing to *force* him (but the main reason is yet to come.) These *bold Petitioners* presse the King to *give* them what they *Got*, and *kept*, (so long as they could *hold* it) by *Rebellion* : --- to *grant away*, what his *Royal Father* held dearer then his *Blood* ; and to complete the shameless proposition, some of the now-*Petitioners* to the *Son*, were the hot *Persecutors* of the *Father*.

In fine, they act, as if they would vie *Provocation* with the Kings *Mercy* : they ask, That which his Majesty cannot *grant*, but with a *Double hazzard* to himself ; --- both from the *Government*, and from the *Persons*.

[A] *IF you should reject (which God forbid) the moderate Proposals which now and formerly we have made we humbly crave leave to offer it to your consideration , what Judgement all the Protestant Churches are likely to pass on your proceedings, and how your cause and ours will stand represented to them , and to all succeeding Ages.* Pag. 9. R. 10. The hazzard of Refusing.

[B] *If after our submission to his Majesties Declaration, and after our own Proposals of the Primitive Episcopacy, and of such a Liturgy as here we tender, we may not be permited to*

exerciſe our Miniſtry, or enjoy the Publick Worſhip of God, the Pens of thoſe Learned, moderate Biſhops will bear witneſs againſt you, that were once employed as the chief Defenders of that cauſe (we mean ſuch as Reverend Biſhop Hall *and* Uſher*) who have publiſhed to the World that much leſs than this might have ſerved to our fraternal Unity and Peace.*

[C] *And we doubt not but you know how new and ſtrange a thing it is that you require in the Point of Reordination. When a Canon amongſt thoſe called the Apoſtles depoſeth thoſe that Re-ordain, and that are re-ordained.*

[D] *Not only the former Biſhops of* England, *that were more moderate were againſt it, but even the moſt fervent adverſaries of the Presbyterian way; ſuch as Biſhop* Bancroft *himſelf; how ſtrange muſt it needs ſeem to the Reformed Churches, to the whole Chriſtian World, and to future Generations, that ſo many able, faithful Miniſters, ſhould be laid by as broken Veſſels, becauſe they dare not be re-ordained? and that ſo many have been put upon ſo new and ſo Generally diſ-relliſhed a thing.*

NOTE. XVI.

Presbyterians no Proteſtants

[A] AS to the *Proteſtant Churches*; (if they have not chang'd their opinions) they will give the ſame judgement of Theſe people *now*, which they did *formerly*. That is; they will diſown *Them*, and their *Actions*, for being ſo *ſingular* and *Impious*, as to oppoſe the *Reaſon*, *Right*, and *Practice* of all other *Nations*: who Generally have their *ſet-forms* of Prayer. Touching the *Moderation* of their *Propoſals*, it is already enough *notorious*.

[B] *If after our Submiſſion to his Majeſties Declaration*, &c.] Prodigious Boldneſſe, and Ingratitude! *Submiſſion?* as if the King

King had *Preſs'd*, when he *Relax'd* them: an *Indulgence* beyond *Preſident*, beſtow'd upon a *people* void of *Senſe*. Indeed a *Meritorious Patience* was their *Submiſſion*. *Content* they were not, for many of the *Presbyterian Teachers* here about the Town, *Petition'd* for *more*, ſo ſoon as That was *Granted*.

But how have they ſubmitted? They have not *Strook*, That's all. Do they not daily *Preach*, *Write*, *Print* againſt *Epiſcopacy*; in oppoſition to the Expreſs *Intent*, and *Letter* of the foreſaid *Declaration*? Do they not *prejudge* the *Synod*, to which that Declaration referrs them? Yes, and abuſe the *Freedome* of propoſing *ſome Alterations*, by the *Rejection* of the *Whole*. Suitable to This *Submiſſion*, are Their *Propoſals*, both of the *Primitive Epiſcopacy*, and of their *Liturgy*. Their *Liturgy*, as we have ſpoken formerly, is a Conteſt for *Dominion*, not for *Conſcience*, and comes to This at Laſt; *If they may not Rule, they will not worſhip.*

Their *Primitive Epiſcopacy*, ſounds as much as *Presbytery*: for they *confound the Termes*, as if *Biſhop* and *Presbyter* were *Originally* the ſame; and *Prelacy* (as the Queynt *Smectymnuus* has it) of *Diabolical Occaſion*, not of *Apoſtolical Intention*. At This Rate, what do they offer, in a *Primitive Epiſcopacy*? *Biſhops* in truth they *allow*, but ſo, that every *Presbyter* muſt be as *Biſhop*. *Smectimuuus* Pag. 23.

To give the matter *Credit*; they Appeal to the Reverend *Hall*, and *Uſher*, thoſe *Learned*, *Moderate Biſhops* (as they Term them) whoſe Pens are to bear witneſs againſt *Theſe* now in *Being*, and *Authority*, if they refuſe their Askings. I am told, (and I believe it) that at leaſt *One* of the *Smectymnuans* had a hand in this *New Liturgy*, *and Petition for Peace*. If ſo, I muſt needs put the Gentleman a Froward Queſtion.

Is Biſhop Hall ſo much emprov'd ſince he Dy'd? (in truth a *Prelate* to whoſe Memory the Church of *England* owes great Reverence) This was that *Learn'd and Moderate Biſhop*, that *Smectymnuus* ſo beſpatter'd under the Name of the *Remonſtrant*. But will you ſee now how that *Noble Prelate* was bayted by *five* of our *new-fangled Primitive Biſhops*? *S. M. E. C. T. T.*

M. N. W. S. (let Mr. *Manton* uncipher this.)

Variæ Lectiones upon
Reverend, *Moderate*, and *Learned*.

Epiſcopal bravado. Pag. 3.] *Treaſon Treaſon* Pag. 4.] *We know not what his Arrogancy might attempt.* Pag. 14.] *So many* Falſities and Contradictions. Pag. 15.] *A Face of confident Boldneſs, A Self confounded man.*—*Notorious* Falſity—ibid.] *His Notorious*—] *not leave his*—] Pag. 16.]

Os durum—] *forgets not himſelf, but God alſo.*] *Words bordering upon Blaſphemy*—]—*Indignation will not ſuffer us to proſecute theſe Falſities*]—Pag. 18.]

A Stirrup for Antichriſt]— Pag. 30.] *Antichriſtian Government*]—Pag. 65.]— *We thank God we are none of you.*] Pag. 74.]—*Borders upon Antichriſt.*] Pag. 80.]—*Pride, Rebellion, Treaſon, Unthank-fulneſs, which have iſſued from Epiſcopacy.*] Pag. 85.]

Theſe were Favours of the *Biſhops* own laying up; and ſo much for the *Reverend*, *Moderate*, *and Learned*.

It ſeems *a Presbyter in the Chayre*, *is not Infallible*: why may they not miſtake themſelves as well in the *Biſhops opinion* as in his *Character*? Or may they not forget their *Propoſalls* they have offer'd, as well as the *Injuries*? Will theſe Gentlemen ſubſcribe to the Biſhops *Epiſcopacy by Divine Right*? Or will they ſhew, wherever he paſs'd a *Contradiction* upon *himſelf*?

Nay, come to his *Modeſt offer*, to the *Aſſembly* in 1644. *Is That the Piece ſhall riſe in Judgement againſt us?* (and That yet was par'd as Cloſe as cloſe could be, the better to comply with the Sullenneſs of a *Prevailing Faction.*) Hear what the Biſhop ſays in That Treatiſe then.

Biſhop *Hall's* Modeſt offer, Pag. 3.

There never yet was any Hiſtory of the Church, wherein there was not full mention made of Biſhops, as the only Governours thereof.

The

The Rules of Church Government laid forth in the Epistles Ibid. Pag. 4.
to Timothy *and* Titus, *do suppose, and impart that very proper Jurisdiction which is claim'd by Episcopacy at this day.*] ——

The *Co-assession of a Lay-Presbytery* he disapproves: and Pag. 15.
in his *Epistle Dedicatory* to his *Episcopacy by Divine Right*, This; [*If any man Living can shew any one* Lay-Presbyter *that ever was in the World till* Farell, *and* Viret *first created him, let me forfeit my Reputation to Shame, and my Life to Justice.*

See now what the late Primate of *Armagh* says in his *Direction*, of 1642.

Episcopal Ordination, and Jurisdiction hath express Warrant, in holy Scriptures: as namely *Titus* 1. 5. *For this Cause left I Thee in* Crete, *that thou shouldst set in order, things that are wanting, and ordeyn Presbyters:* that is, Ministers in every City; as the first of *Timothy* 5. 22. *lay hands suddenly on no man*; and Verse 19. *Against a Presbyter, or Minister, receive not an Accusation but under Two or Three Witnesses.*] Pag. 4.

No other Government heard of in the Churches for 1500. *years and more, then by Bishops.*] Pag. 5.

This is enough to clear the *Authority* of the *Institution*; But *That*, they'll say is not the Question? These Reverend Bishops gave their Judgements, of, and for a *Primitive Episcopacy:* and to a Government so *Regulated*, these Divines offer to submit.

That is; they will allow a Bishop *to Rule in Consociation with his Presbyters:* and This looks gayly to the *Common-People.*

Rule with his Presbyters, (they cry) *and will not that content him? what; would the Bishops be as absolute as Popes?* and *Then*, the *Order's* presently proclaim'd for *Antichristian:* and *War* denounc'd against all *Constitutions* of *Their* framing, as *Superstitious.* Nay, the most Solemn *Forms* and *Orders* of the Church; though *venerable* for their *long Continuance*, *Use*, *Decency*, and *Universal Practice*, are thrown out, as *Idolatrous*,

trous, becauſe the Biſhops favour them. Of ſo great moment are the Fallacies of *pleaſing words*, where there wants *skill*, or *care* to taſt the *bitter meaning*.

But alas! Thoſe ſimple Wretches that inveigh againſt the *Tyranny* and *Claim* of *Biſhops*; and with an undiſtinguiſhing rage, — confound the *perſons* with their *Calling*: how do they *draw* upon themſelves the thing they *Fear*, and furiouſly *oppoſe* the ſum of their own *wiſhes*?

—— Do they firſt know what 'tis, *To* RULE *in* CONSOCIATION?

Presbyterian Primitive Epiſcopacy.

It is, *To Degrade a Biſhop into a Prime Paſtor:* — *to diſrobe him of his Apoſtolical prelation of Degree, and allow him a Complemental priority of Order.* This *Imminution* of *Biſhops*, will, doubtleſs, not diſpleaſe their *Enemies*; but let them have a care; for in that very *Act* and *Inſtant*, wherein they fetch a *Biſhop* down to a *Presbyter*, does every *Presbyter* become a *Biſhop*: ſo that for *five and twenty* they pluck *down*, they ſet *up* ſome *ten thouſand*.

This was the Cheat that fool'd the People into thoſe *Tumults*, which the *Smectymnuans* entred the *Liſts* to *juſtifie*. A *Primitive Epiſcopacy* was the *Pretenſe*, which they boyl'd down at length into a *rank Presbytery*, and more *Imperious*. Thus was the *Government* of the *Church* deſtroyed; and after the ſame *manner*, That of the *State*.

[*The King was to govern with his Parliament.*] This ſaying carryed a Popular ſound; and the *Multitude* were not able to comprehend the *Drift* of it. In ſhort, they brought his Majeſty, firſt, to be *one of the Three Eſtates*; thence, by degrees, *lower and lower*, till they *Dethron'd* him, and at laſt *Murther'd him*.

This was the curſed Iſſue of a Pretenſe, to the Regulation of Monarchy and Epiſcopacy.

But to end this point: The *Reformers* would perſwade the world, *That they have made a Tender of more yielding, than the forementiond Reverend Biſhops have accounted neceſſary to Fraternal Unity and Peace.*

We anſwer; That to make This good, they muſt prove, that Theſe Biſhops have renounc'd their *Epiſcopal*, and *Superintendent*

intendent Authority; or Instance for Themselves; wherein They acknowledge it. Not to insist upon their *Usurpations, of Framing a new Liturgy, without a Commission; and Imposing upon the Established Government without either Modesty or Reason.*

[*C*] Touching *Reordination*: (with submission) I do not understand it either *Requisite*, or *Unlawful*: nor can I learn that it is *Press'd*, as they pretend.

The *Canon* whereupon they ground, is This. [*Si quis Episcopus, aut Presbyter, aut Diaconus, secundam ab aliquo Ordinationem susceperit, deponitor, tam ipse, quam qui ipsum Ordinavit, nisi fortè constet eum Ordinationem habere ab hæreticis Qui enim à talibus Baptizati, aut Ordinati sunt, hi neque Fideles, neque Clerici esse possunt.*] If any *Bishop*, *Presbyter*, or *Deacon*, shall receive from any man (*ab aliquo*) a *second Ordination*, let the Person *Ordaining* (*qui ipsum ordinavit*) and the Person *Ordained*, be both *Deposed*: unless it appear, that his *prior* Ordination was by *Hereticks*. For those that are either *Baptized* or *Ordained* by such, cannot be reputed either *Believers* or *Clergy-men*.

Observe first, that *This Canon presupposes a Regular, and Episcopal Ordination: ab aliquo:* — *qui ordinavit:* — referring singly to the *Bishop*, whose *Assistance* is deem'd so *Essential to the work*, as that — *No Bishop; no Ordination.*

Next, there's an *Error* in the *Canon*: For, *If Baptism seriously be administred in the same Element, and with the same form of words which Christs Institution Teacheth, there is no other defect in the world, that can make it Frustrate.*] So that This *Canon* availes them little, either in respect of the *Scope* of it, or the *Authority*. *Hooker's Eccles. pol. lib. 5. sect. 62.*

But is *Re-ordination* (say they) so *new* and *strange* a thing? I am sorry to see *Smectymnuus* quarrel with himself. * *We had it in the beginning of* Queen Elizabeth, *urg'd, and received:*] and with less colour *Then*, than *Now*: for *there*, a *true necessity* lay upon them: *They fled for Conscience, and received Orders in the Reformed Churches*; not in *contempt* of *Bishops*, but one- *Smectymnuus. Mr. Manton's Impression, pag. 51.*

ly

ly for *want* of them. Whereas our cavilling Pretenders, *have caſt them off*; — *Rejected their Authority*; — *Uſurped their Power*; — *laid violent hands upon their ſacred Order*; — and after all, they have the confidence, to *claim*, from their *Intruſions*, and ſtill adhere to the *equity* of Their *Revolt*.

[*D*] *Biſhop Bancroft* (they ſay) *was againſt it*: (no Presbyterian Biſhop.) Could but theſe Gentlemen have ſeen beyond their Noſes, they would have ſpar'd this Inſtance: Mark now how *Bancroft* was againſt it.

Spotſwood Hiſt. of Scotl. lib. 7. pag. 514.

In 1610. *a Queſtion was moved by Doctor* Andrews, *Biſhop of* Ely, *touching the Conſecration of three* Scotiſh *Biſhops*; *who*, as he ſaid, *muſt firſt be ordained Presbyters*, *as having received no Ordination from a Biſhop*. *Bancroft* being by, *maintain'd it not neceſſary*, *ſeeing where Biſhops could not be had*, *the Ordination given by the Presbyters muſt be eſteemed lawful*.] This carri'd it.

Hence, it appears, that *if Biſhops could have been had*, *their Ordination by Presbyters had not been lawful*. Had not theſe Gentlemen now as good have let the old Biſhop alone, as have taken the *Dorr*? as *Smectymnuus* has it.

Let not the World believe yet, that theſe Complainers are out of play, barely upon the account of *Re-ordination*.

None are *Turn'd out* (ſo far as I can hear) upon That Scruple; But ſure, 'tis a fair reaſon not to *Admit* them: For it denotes them *Factious*, and in Truth, the common buſineſs of their *Lectures* is *notorious Schiſm*.

Page 10. Reaſon 11.

THe holy Ghoſt hath commanded you to over-ſee the Flock, *not by conſtraint*, *but willingly*; *not as being Lords over God's heritage*, *but as Enſamples to the Flock*. *And that it is not onely more comfortable to your ſelves*, *to be loved as the Fathers*, *than to be eſteemed the Afflicters of the Church*; *but that it is needful to the ends of your Miniſtry for the People*. *When you are loved*, *your doctrine will more eaſily be received*. *But when men think that their Souls or Liberties are endangered by you*, *it's eaſie to judge how much they are like to profit by you*.

NOTE.

NOTE. XII.

[A] VVE have the ſame things over again ſo often, I'm e'en Sick on't. But I Reply; —— 'Tis Truth; *God is better pleas'd with the Saving of Souls, by the means of his own Appointment; then,* &c. —

Government is Gods Ordinance, Obedience his Appointment; Obey then, and be *ſaved. Re-ordination* is not *preſs'd* as *neceſſary*; nor, (that I know) *Propos'd* ſo; though to deal freely, (as the Caſe ſtands) I think it were no needleſs Teſt of *Diſcrimination*,

Subſcription, and *Ceremonies* are of moſt neceſſary Relation to *Unity*, and *Order*: which 'tis the *Churches Care*, and *Duty* to *uphold*; to prevent *Schiſme*, and *Confuſion*. The *Church*, in theſe *Injunctions*, does but comply with a *Superiour Command*, *virtually inculcated* in all thoſe Precepts that concern *Unity* and *Decency*: and Theſe *Refuſers*, ſtrike at *God himſelf* in their Diſobedience to his Miniſters.

Ceremonies are neceſſary to Order.

[B] *But Concord in Ceremonies*, &c.] Obſerve this Clauſe well.

Here's firſt Imply'd a Competition betwixt the Efficacy of a *Sermon*, and of a *Ceremony*, &c. Whereas we put This difference; The *one*, is *Gods* Ordinance; the *other*, *Mans*. Yet is it in ſuch ſort *Humane*, as that the *Authority* is *virtually Divine*.

See now their *Complement* upon the *Epiſcopal Clergy*: As if the Church of *England* had no *able Preachers*, but *Non-Conformiſts*: The Fruit of whoſe *Laborious Miniſtry* has been a *Twenty-years Rebellion*.

But the point moſt remarkable, is *This*. 'Tis CEREMONY they oppoſe; not *This* or that *Injunction*, as of ill *choyce* or *tendency*; but as an *Impoſition*. Their Plea is a Rejection of the *Power Impoſing*, more then of the *thing impoſed*: 'Tis the *Command* forſooth that they diſlike. [*as an Addition to Gods Worſhip.*] Let *Conſidence* it *ſelf* bluſh for Theſe People.

They oppoſe the Power not the Thing.

Pray'e what's the difference betwixt *Addition to Gods Worſhip*, in *Words*, or in *Actions*? Only the *One* works upon the *Eye*, the *Other* upon the *Ear*; Both tending to the ſame Effect, and Marques of our *Conceipt*, alike; whether by a *Significancy of nature*, or of *Agreement*, matters not much. They ſeem to allow of a *Set-form of Words*, why not of *Actions* too? Since neither the *One*, nor the *other* amounts to any thing, but as they are *Qualify'd*, and *Tinctur'd* with the *Intention*. Says the *Command*; — *Say Thus*; and why not — DO *Thus* too; Grant *Both*; or *neither*; for Theſe *Two*, *Stand* or *fall*, by the *ſame Argument*. *WEE ask* no more liberty then THEY *take*. *Their Prayers*, and *Forms* are not *Actually* in the *Scripture*; *Our Rites and Ceremonies* are *Potentially* there. *For this Cauſe* (ſays St. *Paul* to *Titus*) *I left thee in Crete, that thou ſhouldeſt ſet in Order the things that are wanting, and ordain Elders in every City, as I had appointed Thee.*] Here's a *Commiſſion* at *Large*, *to ſet in Order*, but *What*, or *How*, remitted to *Diſcretion*.

Tit. 1. 5.

Touching *Re-ordination* we have ſpoken before. A word now concerning their *Oaths of obedience to Dioceſans*.

The Presbyterians ſwear freely.

That Theſe perſons do not much ſtick at an *Oath*, is evident from the many *Oaths* they have already taken; divers of which being of direct *Contradiction*, would make a man ſuſpect, they did not much heed what they ſwear. Only *now* when the *Oath* they *ſhould* take, comes in Queſtion, a *Qualme* of *Conſcience* ſeizes them. *They cannot ſwear obedience to Dioceſans.* That is, *they will not ſubmit to Epiſcopal Government*: or yet more cloſe, *They'll ſet up* PRESBYTERY *and Rule us Themſelves.*

Why ſhould theſe men be *Truſted*, *without* an *Oath*, *according* to the Law, that have ſo *freely ſworn*, *againſt* the Law? Nay, did not Modeſty reſtreyn me, I ſhould diſcourſe the Inſecurity of *crediting* thoſe people *upon* their *Oath*; that have already *broken* ſo many. Again; *They* plead *Exemption from Swearing*, that of all Mortals were the moſt Violent *Enforcers* of it.

Now

Now to our *Queſtion'd Forms of Prayer.*] Who Queſtions them, but they that Queſtion'd as well our *Form* of Government? Thoſe miſerable *Hypocrites*, whoſe *Breaths* are yet ſcarce ſweet, ſince they ſwore Laſt againſt the King, and voted down the *Biſhops*. *Agreement* in the manner of *Worſhip* ought to be the *Churches* Care; The *Peoples* Duty is *ſubmiſſion*, and *Obedience*; to which, God in the very *Precept*, has annex'd a *Promiſſory Bleſſing*: and *he that reſiſts, ſhall receive to himſelf Damnation.*

[C] But *They are no Enemies* (they ſay) *to Order, and Concord.* Indeed, they're Pleaſant Folks: We are their Witneſſes, what pains they took to bring all to a *Presbyterian Rule*, and *Order*: and to unite the People in *a fœderal Concord*, againſt their *Prince*, by a *Rebellious Covenant.*

[D] *Here* they demand, *that none may be call'd Factious, that are not prov'd ſo.*] Content; What is it to be *Factious*, but *to promote*, and *ſtir up Diſaffections againſt the ſtated Government?* At This Rate, all the *Preachers*, *Writers*, *Printers*, &c. againſt the *Epiſcopal Order*, or the *Conſtitutions of the Church* are *Factious.* More *narrowly*; the *Publiſhers*, and *Contrivers* of the *Petition for Peace*; the *Presbyterian Lecturers*; (Twenty for One) and their *Abettors* may be reckon'd among the *Factious.* But in fine, let them prove our *Ceremonies Unlawful*, we'll ſoon ſhew them who is *Factious.* Who are Factious.

Their next Propoſition, *that the Law may not be made the Rule to judge of Faction*] is (I perſwade my ſelf) a Slip more then they meant us. *The Law is above the King*, they ſay, and yet *They'd* be *above the Law.*

This is to draw an *Appeal* from the *Bench* to the *Barr*; *to damn the Judgement of the Law, and make a Presbyterian the Judge of Faction.*

[E] They come *now* to preſſe, *the violence of the Laws upon their Conſciences.*] Whereas 'tis evident, that *Streight*, and *Gentle Laws*, have met with *Soure*, and *crooked Humors.* They ſay, *the Law makes the Offender*: may they not charge

Rom. 7. 7, 8. the *Decalogue*, *by the ſame rule? What ſhall we ſay then?* (ſays St. *Paul*) *Is the Law, Sin? God forbid. Nay, I had not known Sin, but by the Law: for I had not known Luſt, except the Law had ſaid, Thou ſhalt not Covet; But Sin taking occaſion by the Commandment, wrought in me all manner of Concupiſcence.*] — *Sin is the* Tranſgreſſion *of the Law*; — the *Diſobedience* not the *Precept*.

This Freedome of Challenging the *Law*, leads to an *Arraignment* of the *Ten Commandements*. The *Idolater* excepts to the *firſt*, and *Second*; the *Blaſphemer*, to the *Third*; the *Sabbath-breaker*, to the *Fourth*; the *Rebell* to the *Fifth*; the *Murtherer*, to the *Sixth*; --- the *Adulterer*, to the *Seventh*; -- the *Thief*, to the *Eight*; — the *Slanderer*, to the *Ninth*; the *Extortioner*, to the *Tenth*.

The Conſequence of Presbyterian Liberty.

Well, *but their Conſciences cannot ſubmit to obſerve ſuch and ſuch Laws*. Truly, to give them their Due, nor any *Other* neither but of their *own making*. Though every man may be allow'd to be the *Judge* of his own *Conſcience*; yet there are many Caſes wherein men ought to be *ſeverely puniſh'd*, *for Acting according to their Conſciences*: For *Conſcience* may be *miſinform'd*; and beyond doubt, there never yet was any *Hereſie*, but had ſome *well meaning Believers* of the *opinion*. Grant but this *Liberty* to the *Fresbyterians* (as upon Equity of *Conſcience*) all *other Factions*, have the ſame Title to it.

Where are we *Then*, but *in an univerſal State of War? His Conſcience* will have no *King*; *Anothers*, *no Biſhops*; a *Third*, no *Laws*; a *Fourth*, no *Religion*; *One* will have *Women* in *Common*; — *Another*, *Goods*: — In fine; *Our Peace*, *Comfort*, *and Reaſon*; — *nay*, *and the Dignity of Humane Nature*; — *All that is Noble*, *in us*, *or belonging to us*, *is by This Presbyterian Argument of an Imaginary Conſcience*, *drown'd in Brutality*, *and Confuſion*.

What Remedy then, *when betwixt Law*, *and Conſcience*, *there is a real Diſagreement?* Where ſo it happens; rather let People *Innocently ſuffer*, though they *loſe* their *Freedom*, then by a *foul Reſiſtance* endanger their *Salvation* to *recover* it.

But They'd be *quiet*, they ſay, *if ſome needleſs Laws were taken away*, Yes; as they were before, when under Colour only

only of *Regulating*, ſome ſuch *needleſs Laws*, they *deſtroy'd* all the *Reſt*.

[F] Their next compleynt, is *for want of Competent men to ſupply the place of Their Miniſters* [Still they confine the [*Competent*] to their *own Party*: Reaſoning the *weakneſſe* of the *Miniſters*, *becauſe they may not be Entruſted, to Pray in their own words, or to chooſe their own Chapters*, &c.]

Theſe Gentlemen have ſome reaſon to know, that there are *Knaves*, as well as *Fools*; and that the *Factious*, are leſs fit to be *Truſted* with That *Liberty*, then the *Simple*.

[A] *THE perſons that we now ſpeak for, are ready to ſubſcribe to all contained in the Holy Scriptures, and willing to be obliged by the Laws of men to practice it.* Pag. 8. Reaſ. 7. The Nonconformiſts ſubmit to all things neceſſary to Salvation.

[B] *Seeing then you do profeſs that none of your Impoſitions, that cannot be concluded from the Scripture, are neceſſary to Salvation: let them not conſequentially be made neceſſary to it, and more neceſſary than that which is ordinarily neceſſary.*

[C] *That ſmaller things muſt not be impoſed by unproportionable penalties.* Pag. 9.

[D] *The Church may not make any thing neceſſary to preaching it ſelf; that is of it ſelf unneceſſary, and not antecedently neceſſary, at leaſt by accident.*

NOTE. XIII.

[*A*] TRuly we have an Obligation to Theſe *Reformers*, that if *the Law requires it*, they will ſubſcribe to the contents of the *Holy Bible*: But That muſt be with their *own Comment* too. They puzzle the *Vulgar* with a blind notion

tion of *Things necessary to Salvation*; as if the sole *belief* of the *Divine Authority* of *Sacred Writ*, and of the *Mysteries*, therein comprised, were enough to carry a man to Heaven.

Things necessary to Salvation.

Some Things are necessary to Salvation, as we are *Christians*. That is; the Summe of the *Catholick Faith*, (according to our Confession) *which except a man believe faithfully, he cannot be saved.*]— or in short; an un-doubting *Resignation* and *Submission* to the explicite Doctrine of the *Bible*, teaching *Salvation*: These are things, *Primarily*, *evidently*, and *unchangeably necessary*, equally binding all *Humane flesh*, without distinction.

Some things again, are *necessary to our Salvation*, as we are *Men* in *Society*; for Instance, *Subjects*. And these are matters commonly, in *Themselves*, *Indifferent*; *Changeable* in their *Qualities*; *Temporary* in their *Obligation*; and yet *necessary* by *Collection*. The short of all is *This*; Where the *Law* of the *Land* does not Thwart the *Law* of *God*; or That of *Nature*; we are to obey the *Politique Magistrate*, upon pain of *Damnation*.

[*B*] That *Impositions* are not *necessary to Salvation.*] We answer, They are not *necessary* to be *impos'd*; but necessary to be *obey'd*.

[*C*] Concerning the *measure betwixt the Fault and the Punishment*; Let the *Law estimate* the *one*, and proportion the *Other*. *Private Persons* are not to Correct the *Publick Laws*.

[*D*] *The Church may not*, &c.] Many a man may be duly *qualify'd* to *Preach*, in point of *Ordination*, (for the purpose) or *Ability*, that yet in other regards is not fit to come into a *Pulpit*. I hope, refusing to *communicate with* the Church, may pass for as fair an *Impediment*; as refusing to *Covenant against* it. (I am enfor c'd to refresh these Gentlemens *memories* ever and anon.)

If

IF our Religion be laid upon your particular Liturgy, we ſhall teach the Papiſts further to inſult, by asking us, where was our Religion two hundred years agoe? The Common-Prayer-Book as differing from the Maſs-Book, being not ſo old, and that which might then be the matter of a change, is not ſo much unchangeable it ſelf, but that thoſe alterations may be accepted for ends ſo deſireable as are now before us.

Pag. 9. Reaſ. 8. As well the Maſs-Book as the Common-Prayer.

NOTE. XIV.

TO This, we anſwer, that our *Religion* is *unalterable*; our *Liturgy* not. *If a Papiſt asks a Presbyterian where his Religion was two hundred years agoe?* he might as well ask him, *where 'twill be two hundred years hence?* But That's a harder Queſtion to a *Puritan*, then to a *Catholique*.

Further; to preſſe the *Differings*, or *agreement* of the *Common-Prayer-Book*, from or with the *Maſs-book*, is more a *ſhift* then an *Argument*. Wee'll keep to our *Adverſary*. 'Tis our *Profeſſion*, that the *Form* is *Alterable*; but by the *ſame power* onely that *Eſtabliſh'd* it; Not by a *Conventicle*, or *a Club of Running-Lecturers*; but by a grave conſult of Reverend Divines; that is, *Prepar'd* by them, and *fitted* for the *ſtamp* of the *Supream Authority*.

IF we may not have the Liberty of the Primitive times, when for ought can be proved, no Liturgical Forms were impoſed upon any Church, yet at leaſt let us have the Liberty of the following Ages, when under the ſame Prince there were diverſity of Liturgies and particular Paſtors, had the power of making and altering them for their particular Churches.

Pag. 9. Reaſ. 9. The Liberty of the Ancient times.

NOTE. XV.

NOTE. XV.

HOw theſe good people beat the Buſh, and yet ſtart nothing! *The Liberty of the Primitive Times*, &c.] *what Primitive* Times? where will theſe men begin their Reckoning? The late Primate of Ireland, tells us, that [*all the Churches in the Chriſtian world, in the firſt, and Beſt times, had their ſet forms of Liturgy whereof moſt are extant in the writings of the Fathers, at this day*] --- *when you Pray, ſay*—— *Our Father*, &c.] In the *Apoſtles* age, the *Holy Ghoſt abundantly ſupply'd all humane needs, by ſuper-natural Graces and Inſpirations.* But the Uſe of *Liturgies* is too cleer, to ſuffer or admit a contradiction.

Luke. 11. 2.

A modeſt requeſt.

Yet this they are not very earneſt in; *allow them onely the Liberty of the following Ages*] and what was that I beſeech ye? *Onely the Power of making and Altering Liturgies themſelves; as under the ſame Prince ha's been formerly permitted to Particular Paſtors.*

Away away for ſhame, with Theſe *Horſe-courſing* Tricks; they *dreſſe* a *ſound Leg* to amuſe the People, when the *Jade* wants an *Eye*. Look ye be not Cheated with Their *Ambition*, and never trouble your ſelves for their *Conſciences*: They'll ſhift in all weathers; -- for in caſe of neceſſity.——

Johnſon. *Pigg may be Eaten—— Tea Exceedingly well Eaten.*

I would the whole Nation might but once dream of ſuch a *Whipping*, as when theſe *Reverences* got the Law into their own hands, their bounty would beſtow upon them. They would uſe no other *bug-word* to their *Children*, then the *Presbyterians are coming.*

Wer't not a *bleſſed Reformation*, to have an *Almighty Inquiſition*, ſet up in every *Pariſh*: to ſee a *Pontificall Presbyter* rule as *King* and *Prieſt* over the *Eſtates* and *Conſciences* of his *ſubjected congregation*? To have but *One Commandement* to keep, in ſtead of Ten; *Obey the Presbyter.*—— In truth 'tis ſuch a *Government* of *Clouts*, I cannot chuſe but play the Fool with

NOTE. XVII.

BElieve me, and we are now upon a weighty Queſtion. *Who ſhall be Judge, the* People, *or the* Church; *Which is* Chriſt's Flock? That is, *Whether ſhall* One *be the Judge of all the* Reſt; *or all the* Reſt *be the Judge of that* One? (for that's the point) What ſignifies the *Multitude*, but a number of *ſingle Perſons*, where each *Individual* acts, and accompts for *himſelf*? whereas the *Church*, is both by *Divine Deputation*, and by *Political Paction*, *Authoris'd* and *Acknowledg'd* to be the *Judge* of *All*. The *Church* the Judge.

If there were nothing in't but *common Expedience*;— *Reaſon of Intereſt*, and of *State*: me-thinks, *That* might ſuffice, to make us reſt in *Their Decrees*, to whom, as by a *general reference*, we have ſubjected the *Deciſion* of all our *Differences*. But the Benignity of Providence treats us more kindly *yet*; annexing all the *Bleſſings* of *both Worlds* to our *Obedience*: which ſurely no man will *oppoſe*, that is not wholly void of *Religion*, *Moral Honeſty*, and of *common Prudence*.

But *it is better to obey God then Man*, they'l tell us. *Has the Church any juriſdiction over our ſouls? any right of Impoſing upon our Conſciences?*

No, God forbid. But does not the *Church* know *our conſciences* as well as *we* know *one anothers?* and may not the *Church* as well ſuſpect that *we* do *not* think *Thus* or *So*, as *we* affirm that *others do?* When *private perſons* plead for *Themſelves*, it may be *conſcience*; but when they come *once* to ſtickle for *others*, 'tis *Faction*. If it be ſaid, that *Preachers are not private perſons*. I anſwer, That all *ſubordinate perſons* are *private*, in reſpect of their *Superiors*. In fine, it is *our* Duty every man to attend the good of his *own ſoul*; and it belongs to the *Church* to over-watch us *All*: preſerving ſtill the *common Unity*, though to the *grief* of ſome *particulars*.

Well, but *there are ſo many* Thouſands (they ſay) *that ſuffer upon tenderneſs of Conſcience.* Theſe People do but *make Sores*, that they may *beg Plaiſters.* There *may* be *Tender Conſciences*, and there *are*, doubtleſſe, to whom great *Tenderneſs* is *due*, and *needful*; but theſe *Compleyners* are not of That *number.* They are too *laviſh* in their *undertakings* for *others*, and too *Peeviſh* in their *Pleadings* for *Themſelves.* He that is *Poſitive* in what he does *not* know, forfeits his *Credit* too in what he *does.*

☞

But They are ſtill *Chriſts Flock*: and 'tis enough; *They ſay it.* (from *Sheep* with *Clawes*, deliver us.)

Matth. 24. 4. *Take heed* (ſays our Saviour) *that no man deceive you, for many ſhall come in my name, ſaying, I am Chriſt, and ſhall deceive many*] and again; *There ſhall ariſe falſe Chriſts, and* Matth. 24. 24. *falſe Prophets.*] We ſee the very *Text* bids us *take heed*, and foretells dangerous *Hypocrites.*

But what need we look further then our own *Memories?* Was not the whole Crew of the late *Conſpirators*, clad in the Livery of *Gods People?* Only His *Majeſties Friends* had, and have ſtill the Fortune to be reckon'd among the *Prophane*, and not admitted into the *Fold.*

Would Theſe *Correctors of Magnificat* would ſhew us once, where ever *Chriſt* call'd his *Flock* together with a *Scotch Covenant:* or where the *Holy Ghoſt* gives *Private Perſons* an Authority over their *Superiours*; or Commiſſions the *Sheep* to Quarrel with their *Paſtor.*

It is confeſs'd, that *Softneſs*, and *Humility* becomes the *Fathers* of the *Church*, and 'tis *enjoyn'd* them; But then *Obedience* likewiſe befits the *Children:* whoſe part it is, meekly to *obey*, in all matters not *directly ſinful*, but to *Reſiſt* in *None.*

Schiſme turns to Rebellion. Let me add one thing further: Where Theſe dividings about *Forms* are ſuffer'd, the *Miſchief* ſeldome ſtops at *Schiſme:* for the ſame *Principle*, that *Rents* the *Church*, *Threatens* the *State*; beſide the Hazzard of an *Ambitious Faction*, ever at hand to *aid* and to *improve*, that *Peeviſh Holyneſſe.* In Truth, *both Intereſts* are ſo *enter-woven*, that 'tis Impoſſible to *Cruſh* the *one* without *bruiſing* the *other*; and

to

to conclude; a *Schismatique* shifts as naturally into a *Traytor*, as a *Maggot* turns to a *Flye*.

The next step from *Liberty* of *Conscience*, is *Freedome of Estate* and *Person*; and from *Liberty* of *Thought*, they proceed to That of *Action*, *arguing* and concluding in great *Earnest*, with my Honest Friends *Jeast*.

For at the Beginning was nor Peasant, nor Prince;
And who (the Divel) made the Distinction since?

IF we are not in point of Ceremonies or Forms in every thing of your mind; it is no more strange to have Variety of Intellectual Apprehensions in the same Kingdome and Church, then variety of temperatures and degrees of age and strength. Pag. 10. Reason. 12.

NOTE. XVIII.

WEE do not say 'tis *strange*, that there should be *Variety of Intellectual Apprehensions*; but we contend that *so it is*; It ever *was*, and ever *will* be so: and from the *Truth*, and *Evidence* of *That Assertion*, arises the clear *reason*, and *necessity* of what we plead for.

We must consider *Man*, as a *Reasonable Creature*: compos'd of *Soul* and *Body*; born, for the *Publique*, and Himself; and finally *Accomptable* for the Emprovement of his *Talent* toward the *Ends* of his *Creation*.

The *great*, the *Indispensable*, and *universal end*, is That which has regard to the *Creatour*, from the *Creature*: and in That point we are all agreed upon a Common Principle of *Reason*, that 'tis our *Duty* to *Adore*, *Love*, and *obey that Gracious Power that made us*. That *This* is the *Prime* end, we all *Agree*, and that our *works* are only *Good*, or *Evill*, according as they *correspond with*, or *recede from* it. The End of mans Creation.

In the next place, as we consist of *Soul* and *Body*; we seem to fall under a *mixt Concern*; and *There*, the Skill is how to temper the *Angel*, and the *Brute*, in such sort as may best comply with the *behoof*, and *Comfort* of the *Individual*: subjected still to the great *Law* and *Purpose* of our *Being*. Our *Reason*, we submit to the *Divine Will*; and our *Affections* to our *Reason*. *Behold the Scale of our obedience; and Universal Dictates of our Reasonable Nature.*

In *These* Particulars: *God*, as the *Sovereign Prince* of the whole World, binds all *Mankind alike*, with an *unlimited*, and *undistinguishing Authority*. Our *Souls*, the Almighty Governs by his *Immediate* and *blessed self*; our *Bodies* he referrs to his *Deputies*; whom in all *sensible* and common Actions we are to *obey* as *Gods Commissioners*.

We come now to the point that moves the great dispute:—*our state of Liberty in matters of themselves indifferent.*

In This Question we are to consider, that *every man is born first, for the Publick; Next, for Himself.*

He that Rates any thing except his Soul, above the common Benefit of Social Nature, is an ill Member of the Universe.

While every man consults his own *Particular*, how easily he's drawn to Think That *Fair*, which he finds *Pleasant!* Employing much more cunning to *perswade* himself, that what he *Likes*, is *Lawful*, then strictly to *Examine* it; (for fear it should prove otherwise.)

Objection. *Are we not All made of the same Lump;* —— (—— *born to the same Ends:* —— *Dignify'd with the same Reason?* —— *What is it Then, but an Injurious Custome, and oppression, that puts the Difference betwixt Governours, and Slaves? That prostitutes so many Millions of Free-born Christians, to the Command of any Single Person?*

Sol. These are the *Stirrings* and *Debates* of *Mutinous* and *unadvised Natures*, They scan but the one *half*; and *that*, the *Grosser* too; the *vulgar* part of the *Question*. Can the *whole Perish*; and the *Parts 'scape?* Can any thing be *beneficial* to *Particular Persons*, that is *Destructive* to the *Community?* what

by

by *one Violence* they *Get*, they *Lose* by *Another*; and in exchange for the *Soft*, *Honest bonds* of *Order* and *Obedience*, they leap into a *Sinful*, *Shameful Slavery*. Was not the *late War* undertaken, (in Shew) for This *Imaginary Freedome*? and yet, at last, what was the Event, but *Tyranny*, and *Bondage*? not by *miscarriage* neither, but by a *Regular Fatality*, and *Train* of *Causes*.

Do we not find mens *Minds*, and *Humours* as *various* as their *Complexions*, or their *Faces*? Every man likes his *own* way best; Pleads for his *own opinion*. There's no such thing as *right* or *wrong* in things *Indifferent*, but as they are *circumstanc'd* by *Application*: and here's the very Case of our *Reformers*.

Some are for *Kneeling* at the *Eucharist*; *others* for *Standing*, *Sitting*, or the like; They differ too about the *manner* of *Receiving*. *Capricious Holyness*! shall That *confused*, and *Promiscuous* use of *several Forms*, and *Postures*, pass for a *Decency* in the *Lords house*, and on *so solemn an occasion* which at a *Private Table* would be *exploded* for a *grosse* and *ridiculous Immorality*? The *Church*, for *Order* take, and *Uniformity*, enjoyns *one form*, or *Posture*; *This*, or *That*, tis *Indifferent*; *where lyes the Conscience* of Refusing? Should but the *Rubrick* say — *Let the Minister enter at the Church Dore*: — Would not our *Teachers* make it a piece of *Conscience* to *creep in at the Window*? *Marque* it, 'tis *That*, — *That* — *That's* the Businesse; — 'Tis POWER *they Vye for*, *and to bring* MONARCHY *under the Yoke of* PRESBYTERY. Peevish Liberty.

They *argue the Expedience of granting Liberty*, *because* forsooth *of the differing humours of Applying it*. The strongest Reason in the World *against* them. For in this State of *Disagreement*, take but away that *Limiting*, and *Binding Rule* that prescribes *Uniformity*; what other Consequence can be expected; from letting loose so many *wild*, and *Petulant Passions*; so many *Raging*, and *dividing Factions* but *Tumults*, *Heresie*, and *Rebellion*?

If

Page 12. Reas. 13.

IF any shall make men disobedient, by imposing things unnecessary, which they know are by learned, pious, peaceable men, esteemed sins against the Lord, and then shall thus heavily afflict them for the disobedience, which they may easily cure by the forbearance of those impositions; let not our souls come into their secret, nor our honor be united to their Assembly: If they shall smite or cast out a supposed Schismatick, and Christ shall find an able Helper, peaceable Minister, or other Christian, wounded, or mourning, out of doors, let us not be found among the Actors.

NOTE. XIX.

WHy did not the *Reformers* rather say? *If any shall make people* Rebellious, *by preaching down* Obedience *to* Authority, *as a thing* unnecessary: *or abuse the simple, by calling* Good, Evil; *and* Evil, Good —— *Let not our souls* —— Whether is greater, the *boldness* of these *Teachers*, or the *blindness* of their *Disciples*? Does not this way of *Reasoning*, root up all *Government*? And has not the *Practice* of These men made good the worst that any man can *say*, or *think* of their *Designe*? Were they *New Folks* yet, a man might find some *Charity*, for the *soft-headed Gulls* that *believe* them: *but to be Twice catch'd in the same Trap: Twice fool'd by the same Persons, were an unpardonable foolishness.*

The *Reformers* Method.

Let the three Kingdoms cast up the Accompts of the late War, and see what they have gained clear, by the *Reformation*. These very Gentlemen were one and twenty years ago upon this Argument; infinitely troubled about *Additions to God's Worship*, in things *unnecessary*; *Oathes of Subscription*, &c. —— To obviate these *crying evils*, they set to work a

Preaching

Preaching Ministry, and *Lectur'd* up the people into a *Gospel-frame*, (for that's the *Knack*) of *Disobedience*. The People heard their Prayers; (for 'twas to them they prayed) *Meroz* was *curs'd*, and *curs'd* —— and the right Reverend *Matrons* sent forth their *Bodkins* and their *Thimbles to help the Lord against the Mighty*.

In fine; *The Cause prosper'd under their* Ministery, *and* Things unnecessary *were taken away*; that is, *King*, *Bishops*, *the Law of the Land*, *the Liberty of the Subject*: — *the Heads and Fortunes of his Majesty's best Friends*.

Some *Oathes* that were of exceeding *scandal* and *burthen* to *weak consciences* were *taken away too*, or rather *exchang'd*, for others less *offensive*, to the sense of the *Learned*, *Pious*, and *Peaceable men*, they speak of. As for instance; in stead of that Abominable *Oath of Canonical Obedience to the Bishop and his Successors*, (in omnibus Licitis, & honestis) *in all things lawful and honest*; A *Covenant* was introduced of *Combination* against them. But no man was compell'd to take it neither; for 'twas but *losing the capacities of Englishmen*; *a Sequestration*; —— *Rotting in a Gaol*, or some such *trivial penalty*, if they *refus'd* it. Indeed, to *serve the King* after the *taking* of it, was a little *dangerous*, because of an *Article* of *Aug.* 16. 1644. declaring, that *whosoever shall voluntarily take up Arms against the Parliament*, *having taken the* National Covenant, *shall die without mercy*.

The truth is, the *Covenant* was somewhat more in *Scripture-phrase*, and suited better to the *gust* of the *godly*. So for the *Positive Oathes* of *Allegiance* and *Supremacy*; They gave us *Negatives*; still mov'd by *tenderness of Conscience*: They made a *scruple* forsooth, of *swearing* with *Us* to *serve the King*; but they made *none* of *forcing Oathes* against him. To make an end; The late *Presbyterian Rebellion* has cost the *three Kingdoms* at least *fourscore millions* of *Treasure*, besides *Souls* and *Bodies*; and now they are hammering of the Nation into *another*.

They talk of *Conscience*: so *Peters*, their *fellow-labourer*, was a man of *conscience*; was he not? the foulest part of whose lewd life, was That wherein they wrought in *common fellowship*.

In

In short; the *Presbyterians bound* and *prostituted* the *Virgin*, and the *Independents* were the *Ravishers*.

These drops are sharper, than in any other case would stand with *Modesty*: but they are *Truths*, so *timely*, and so *needful* for the *Publick*, that they shall out, what ere they cost me.

What do these Creatures keep a coil with *Sin* for? that *Act* as if there were no *God*; and yet they *talk*, as if they thought of nothing *else*. Are not their *Contradictions* upon *Record*? has not the *Nation*, in all Quarters, the witnesses of their very *Tongues* and *Pens* against them? Was ever any *Tyranny* so *barbarous*, as what these people exercis'd over the *consciences* of their *fellow-subjects*, and against the *Government*, which they had *sworn* to *preserve*? Yet *now*, when the *Authority* requires *Obedience*; the *learned pious men* are taken of a sudden with strange fits of *conscience*: —— *FROM SUDDEN DEATH* (in the *Letany*) must be, forsooth, *FROM DYING SUDDENLY*; (a most important Scruple!)

Well, but *forbearance* (they say) *cures, and eases them.* We do not know, had the *Rebellion* of the *Angels* been once *pardon'd*, what such a *mercy* might have wrought upon the *Devils*. But *here* we are upon *Experiment*. *After so large an Act of Grace*; —— *so flowing and magnificent a Bounty*; —— *so prone a goodness toward their whole Party*; now to *Re-revolt*: —— *Misereatur Deus!*

They are much careful not to take an *able Minister* for a *Schismatick*: they take not half that care to distinguish a *Schismatick* from an *able Minister*. *If Christ* (they say) *should find that* able Minister *cast out for a* Schismatick? *what then, good people?* But what (say I) if Christ should find *Schismaticks* kept in for *able Ministers*? what then, good Brethren?

Page 12. Reason 14.

[A] *Men have not their understandings at their own command, much less can they be commanded by others, if they were never so willing to believe all that is imposed on them to be lawful; they cannot therefore believe it, because they would, the Intellect being not free.* [B] *Few*

[B] *Few men are obſtinate againſt the opinions that tend to their eaſe and advancement in the world, and to ſave them from being viliſi'd as Schiſmaticks, and undone; and when men profeſſe before the Lord, that they do impartially ſtudy and pray for knowledge, and would gladly know the will of God at the deareſt rate; we muſt again ſay, that thoſe men muſt prove that they know the Diſſenters hearts, better then they are known to themſelves, that expect to be believed by charitable Chriſtians, when they charge them with wilful ignorance, or obſtinate reſiſting of the truth.* Page 13.

NOTE. XX.

[A] EXceeding *fine* and *Philoſophical*. *Men* cannot *believe all that they* would *believe*;— *and no man is to profeſs or act* againſt *his belief*. (that hits it.)

The *Reformers* cannot believe the *Orders* of the *Church* to be *Lawful* and *Binding*: The *Church* cannot *believe* the *Recuſancy* of the *Reformers* to be *Reaſonable* or *Conſcientious*. The Intellect not to be forced.

The *Reformers* cannot *believe* that they ought to be *kept out* for *Inconformity*; the *Church* cannot *believe* that they are to be taken *in*, unleſs they *conform*.

The *Reformers* take *Diſcipline* to be *eſſential to Salvation*; the *Church* thinks *otherwiſe*.

The *Reformers* cannot but believe the *Separatiſts* to be *Saints*; the *Church* on the other ſide, cannot but belive them to be *Schiſmaticks*.

So that in fine, if the *Church* cannot *grant*, what the *Reformers* cannot but *ask*; *Whether ſhall the Law yield to a Faction, or the Faction to the Law?*

[B] *Few men are obſtinate, &c.*—] This Objection is already Anſwered, but I ſhall add ſomething. Page 13.

All *Popular Attempts* upon change of Government, are *hazzardous* to the *Undertakers*; are there therefore no *Rebellions*? But *here's the state of their Adventure*. If the *Design takes*, and the *People Tumult*, then are they *in* at pleasure, in the head of the *Faction*. If it *miscarries*, they have no more to do but *keep their countenance*, *retire*, and *grieve* — *because of the Ungodly*. That *disappointment* they *nick-name*, — *A suffering for the Gospel*: — *a Persecution*: and in that shape, they get more by private *Collections*, then many an honester man does by a good *Benefice*. Beside: *They are bold upon a confidence in the King's Lenity.*

They pray to be inform'd, they say.] That was *Scot's Plea* concerning the *Murther* of the *late King*; and may be any man's by the same *equity*, that shall be pleas'd to call it *Conscience*, to do as much again. Now for the knowledge of their Hearts, (the last thing they insist upon) we'l follow the *Scripture-rule*: — *Know the Tree by its Fruits*: — *measure their Faith by their Works*: —

Judge of their *Fidelity*, by their breach of *Vows*; of their *Honesty*, by their breach of *Articles*; of their *Scruples*, by their *Sacrilege*; of their *Loyalty*, by their *persecution* of their *Soveraign*; of their *Tenderness*, by their *deliberate Murthers*; and, in fine, of all their *pretended Virtues*, by their *contradicting Impieties*.

Pag. 13. Reas. 15. *WE crave leave to ask, whether you do not your selves in some things mistake, or may not do so for ought you know? and whether your understandings are not still imperfect, and all men differ not in some opinion or other? And if you may mistake in any thing, may it not be in as great things as these? Can it be expected, that we should all be past erring about the smallest Ceremonies and Circumstances of Worship? And then, should not the consciousness of your own infirmity, provoke you rather to compassionate humane frailty, than to cast out your Brethren, for as small failings as your own?*

NOTE.

NOTE. XXI.

THis is but looſely argu'd: to Reaſon from *an univerſal Fallibility*, to an *univerſal Toleration*. Becauſe *all men* may *commit errors*, therefore all *errors* muſt be ſuffered. The *Law* reſpects *common equity*, and *politick convenience*; not the *degrees* of *Wiſdom* or *Folly* in the *Tranſgreſſors* of it. If *Fools* were *priviledg'd*, all *Knaves* would plead *Ignorance*. There may be ſubſequent allowances in favour of miſguided *Underſtandings*, but they are of *Charity*, and *Relaxation*, not of ſtrict *Juſtice*.

All *ſtated Laws* (*better* or *worſe*, no matter) if they are not *ſimply wicked*, are *obliging*: and to correct a *publick Sanction*, by a *private Hand*, is but to mend a *Miſadvice* by a *Rebellion*.

This they *concede*, that *All may erre*: Then they *themſelves* are not *Infallible*: ſo that the *Competition* reſts betwixt the *Law* and the *Reformers*. But *now*, to what we are *ſure* of.

There are ſome caſes wherein a Subject muſt not obey *his Prince; but I defie the world to ſhew me* any, wherein *he may* Reſiſt *him*. That were to ſay, *A Subject is no Subject*. To ſay, he may be *Su'd*, makes nothing; That *Law* which warrants the *Compleynant*, is virtually the *King*.

Again; That which betwixt *Man* and *Man*, were a fair Rule, holds no proportion betwixt a *Perſonal Weakneſs*, and a *Publick Inconvenience*. *The giving way to Clamours of this impetuous and froward nature, coſt the late King his life*. To ſay more, were to prejudge my Betters; let this ſuffice.

Put your ſelves in their caſe, and ſuppoſe that you had Pag. 14.
ſtudied, conferred and prayed, and done your beſt to know, Reaſ. 16.
whether God would have you to be Re-ordained, to uſe theſe Forms

or Ceremonies, or Subſcriptions or not? and having done all, you think that God would be diſpleaſed if you ſhould uſe them, would you then be uſed your ſelves, as your diſſenting Brethren are now uſed, or are like to be; love them as your ſelves, and we will crave no further favour for them.

NOTE. XXII.

THis we call laying of the Matter *home* to a Man: — *Make it your own Caſe.* Good.

Do as ye would be done by.

Whoſe Caſe did theſe *Reformers* make it, when they ſtripp'd all men to their Shirts, whoſe Conſciences could not ſubmit to their Rebellious *Leagues* of *Extirpation*, and *Directorian Fopperies*? Would they have been Content, *Themſelves*, to have been turn'd out of their *Livings*, becauſe they could not play the *Renegado's*; to have been muzzled up in *Dungeons*; — debarr'd the Common Benefits of *Humane Life*:— Not ſuffer'd to *Officiate* as *Private Chaplains*; — No, nor ſo much as teach a petty *School*; — nor enter into any honeſt Employment, which their Ingenious malice foreſaw might give The Perſecuted Wretches *Bread*.

Is This according to the Rule? *Do as you would be done by.* There were no *Superſtitious Impoſitions*, at That Time; but matters went as they would have them. They Order'd every thing *Themſelves*; and the beſt Choyce an *honeſt* man had left him, was *Job's* upon the *Dunghill*.

It was the *Pulpit* too, that gave *Fire* to the *Train*; — that *warranted* the *Treaſon*, and *cover'd Murther* with a Gloſs of *Juſtice*. Briefly; a *Reformation* was the *Crye* of the *Deſign*, and ſee the *Iſſue* of it.

And yet *Do as you would be done by*, is Their Plea, that did all This. Far be it from us however to imagine that their *abuſe* of *Juſtice* ſhould overthrow their *Title* to it; or that the *pravity* of *Man* ſhould fruſtrate the Eternal *Virtue* of a *Decree*

cree of *God*, and *Nature*. *We'll make Their Case our own then; and Reason with them, upon their own Principles.*

Do as you would be done by; say they to us: *Do as ye would be done by*; say We to Them. *Would you be willing to be thus Impos'd upon?* says a Private Person: *Would* you be willing to be thus contemned? says the Magistrate. Yes, if (I commanded things *unlawful*, says the *one*: or if I were a *Schismatick*, says the *other*.

If upon *Search* and *Prayer* for better Light, we think that God would be displeased with us for doing This or That, we must not do it. Now, why should *others* trouble *us*, only for doing *That* which in *our places* they would do *Themselves*? This is the Fair state of the Question. *Object.*

We are to Note here, that *Words* are not the *certain Evidences* of our *Thoughts*; and that our *Charity* is never so ty'd up, as to be barr'd advice with *Reason*. Now *others* are to deal with *Us*, according to the Rules of what things *rationally seem* to *Them*, not *strictly* (peradventure) what they *are*. As Thus; *A common Lyer tells a Truth*; it may be so; yet I'm not bound to *venture* any thing upon his *Story*. The *first Profession* a man makes; —— in *Charity*, I'll *Credit*; yet still in *Prudence* I'll *secure* my self, in case I prove *mistaken*. But People that *Break* off, where they may *keep* their Words; that by *prepense Contrivance* have formerly strew'd their way with *Oyly Language*, *to deadly Ends*: *These*, by the general Dictate of *Common Reason*, I may *suspect*, and which is more, I *ought* to do it, and to be *wary* of them. *Sol.*

Does not our *Blessed Saviour himself* bid us, BEWARE *of the Leven of the Pharisees which is* HYPOCRISY? — Those that *Tithe Mint and Cummin*, and neglect *Judgement Mercy, and Fidelity*: — *That strein at a Gnat, and Swallow a Camell*: — That are *Fair outwardly, and Rotten within*; — *and under colour of long Prayers, that devour Widows houses.*

Do not *Pharisee*, and *Puritan* begin with a *Letter*? Is not this Character most bitterly like the humour of the men we wote of?

Further;

Further; 'tis manifest from this *Caution*, that we are not bound to *think* all People *Godly*, that call themselves so, nor to trust all *appearances* of *Holyness*; but we are soberly to reduce our *Judgements* to the Standard of *Discourse* and *Reason*. They must *deny* the *Bible*, that *refuse* us *This*; and now, *suppose the Table's turn'd.*

The Presbyterians case put.

We told the World, that *we were afraid of* Popery; and *that our Consciences could not submit to* Ceremonies; under which colour we entred into a *Covenant*, which in pretense was to *Reform the Church*, *and to Establish the King*. We *destroy'd Both*, by virtue of That *Freedome*, which we seem'd only to desire in order to our *Souls*. The *Son* of that Prince whom *we ruin'd*, is now by *Providence*, and *Hereditary Right*, placed on his *Fathers Throne*. Our *Consciences* are once again Sick of the *Old Scruples*; and cannot down with *Forms*, and *Ceremonies*. *Shall we be laid aside now for our Consciences?*

Yes certainly, *we must be laid aside*, unless we shew very good *reason*, *first*, why they should *believe* us *Conscientious*, and *next*, (if truly *Scrupulous* they can *Imagine* us) why they should *trust* us.

Did not we swear, that an *Impulse* of *Conscience* transported us into our *first Engagement? That*, all the World knows was a design of *Faction*, and *Sedition*; and that the *Pulpit-Theme*, was the Decrying of the Kings *Negative Voyce*; and the Exalting of the *Power of Parliaments*. (*Blaspheming* the *Authority* of the *Nation*, by applying it to a *Conspiracy* in *the Two Houses.*)

This we have formerly done, and, as yet, given the World no Tokens of *Repentance*: We ask the *same things* over again; and (in good deed) why may not they suspect to the *same Purpose?*

May they not argue likewise from our *Practises*, against our own *Demands?* Do we say People *may* not be *compell'd?* Why did *we compel* Them then?

Well,

Well, but *suppose it a pure Case of Conscience, that hinders our* Complyance. Men may think many things *unlawful* to be *done*, that are still as *unlawful* to be *suffer'd*. We ask that *Freedome* from the *Law*, which would in Consequence *destroy the Law*: and *This* we begg, for *Conscience*. Were it not *Breach of Trust* in These to whom the Care of the Publique is committed, to gratifie a *Private Scruple*, by a *General Inconvenience*? So that *their Conscience* stands engaged *against* us. But 'tis reply'd, that *we are many Thousands. All* are but *One*, in point of *Conscience*; take them *together*, they're a *Faction*.

At last; if we can yield no Reason why they should either *Believe*, or *Trust* us; Where lyes the *Sadnesse* of our Condition; save only in the *Losse* of what we never had? Unless Thus or so Qualify'd we must not be admitted. Page 14. Reas. 17.

[A] *IT is easier to agree in few things, than upon many, upon great and certain and necessary things, than upon small uncertain and unnecessary things, and upon things that God himself hath revealed or appointed, than upon things that proceed from no surer an Original, than the Wit or Will of man. The strict prohibition of adding to, or diminishing from the things commanded by the Law-giver of the Church.* Pag. 16. Deut. 12. 32.

[B] *It's ease to forsee, how those expressions in mens Sermons, or Prayers, or familiar Conference, which seem to any mis-understanding, or suspicious, or malicious hearers, to intimate any sense of sufferings, will be carried to the ears of Rulers, and represented as a crime. And nature having planted in all men an unwillingness to suffer, and denyed to all men a Love of Calamity, and necessitated men to feel when they are hurt, and made the Tongue and Countenance the Index of our sense, these Effects will be unvoydable, while such Impositions are continued, and while n fear of Sinning will not suffer men to swallow and digest them, and what wrongs such divisions about Religion will be to the Kingdom; and to his Majesty, we shall not mention, because our Governours themselves may better understand it.*

[C] *What*

Page. 16. [C] *What universal ease, and peace, and joy would be the fruits of that happy unity and concord which the reasonable forbearances which we humbly petition for, would certainly produce; how comfortable would our Ministerial labours be, when we had no such temptations, burdens or disquietments.*

[D] *It must be the Primitive Simplicity of Faith, Worship, and Discipline, that must restore the Primitive Charity, Unity, and Peace, and make the multitude of Believers to be of one heart, and of one Soul, and to converse with gladness and Singleness of heart, as having all things common,* Act. 4. 32. and 2. 46. *No such things as our controverted Impositions; were then made necessary to the unity and concord of the Members of the Church.*

NOTE. XXIII.

[A] IT is not good to make *Little* matters seem *Great*, and *Great small:* — to make less difficulty of Doing what God h'as *directly forbidden*, then of complying with what he has not *expresly commanded*. Observe here a Text most miserably forced. *What-thing-soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.* Deut. 12. 32.] which our new *Scholiasts* render thus. *Do nothing but what God commands, even where God commands nothing at all.* Does not [*what-thing-soever I command: Observe to do it.*] imply that *some things there are which God does not command*; and that in those Cases we are at *Liberty?* (the [*Observe*] waiting upon the particular thing Commanded.)

A Text wrested.

[B] *It's easie to foresee,* &c.—] Our *Reformers fore-sight* is in this place, *an Almanack for the last year.* The *Poyson* of their *Sermons*, *Prayers*, and *Conferences* has been already reported to *the Ears of Rulers*, — by *hearers*, not *malicious*

tious neither; but *griev'd*, to see the *Pulpits* fill'd with *Faction*, *Ignorance*, and *Scandal*; and to hear onely *Hortatives* to *Tumult*; *Defiances*, and *Alarums*, instead of *Evangelical* and *healing Comforts*.

But *these* (effects they tell us) *will be unavoidable*, *while such Impositions are continued*.]

Nay rather, while such *Freedom* is *allow'd*. Do these men *Preach*, and yet complain of a *Restraint*? They cannot *swallow and digest*, &c.—] Yes, *Sequestred Livings* they can, not *Ceremonies*. In truth the *One* is a little hard to go *down*, and the *Other* is as hard to come *up*.

If these Divisions threaten wrong to the Kingdom, *and his Majesty*, (as they say they do) a timely order would be taken with the *Dividers*.

[C] To sweeten the last *Menace*, where they tell us the hazzard of *not complying* with the *Faction*; We are now blest with a view of their *Land of Promise*. *What universal peace and ease*, &c.— *the giving them all they ask would certainly procure*. [Indeed I suppose the Nation might be at *Unity* That way; for betwixt *Hanging* and *Transplanting* all men of *Differing opinions*, there must needs ensue a pleasant state of *Concord*. The Reformers *unity*.

Less *rigour* cannot reasonably be expected by any man, that either considers the *Faction*, since it first got footing in the world; or the late *practises* of *these* very *people*. Concerning their *extraction* and *proceedings*, I have given some accompt in my *Holy Cheat*: Of their late *practises* enough is said too; onely a word touching the *Quality* and *Temper* of our *Reformers*. Which word [*Reformers*] must not be understood singly of those that *published* this spurious *Liturgy*, and bold *Petition*: but likewise of their *aiding* and *consociate Brethren*.

The foulness of the late *War* is *notorious*: and the *King's Mercy* toward the *Conspirators* surpasses all *example*: in which number, I reckon the *revolting* and *intruding Church-men*, as *Criminals* of the *first Magnitude*. Of these, *some keep their Benefices*, *others* are *laid aside*, in right perhaps of the *due In-*

cumbent, or for want of *Orders*. Those that *continue*, *help* the *rest*, —set up their *Lectures*, — call in the *ejected* and the *deep-mouth'd Brethren* to their *assistance*: — and *now* they're *in*, *full-cry* against *Church-Government*, and *Persecution*.

In fine; *out of the whole Crew of these Reformers*, *let any man produce one single person that ever was a friend to the late King*. I'll shew him *divers* of his bitter *enemies*; nay, some of those (yet *publick Preachers*) in the *City*, that press'd the *Murther* of our late blessed *Soveraign*, rankly and openly in the very *Pulpit*.

Now let the world judge, what these people mean by *Reformation*.

But we are told, that *forbearances will quiet them*. They are no *Presbyterians* then: for ever since they have had a *beeing*, *kindness* has made them *worse*: and the very Moment of his *Majesty's Return*, was watched by their *impatient* and *seditious Libels*.

[D] What an *Amphibion* is a designing *Presbyterian!* a *Levelling Prelate*: — We have here a Complement to *New-England* from the *Kirk* of *Scotland*: — *All things in common, according to the Primitive Discipline*.

That *the Primitive simplicity of Faith and Worship*, (as *Worship* may be taken) *is necessary to Christian Unity*; I think no man *questions*, that writes *Christian*: but to bring *Discipline* up to an *Essential*, is (under favour) a *Religious Solœcism*: or rather, an *Audacious Imputation upon all Churches*, *that ever yet embrac'd Christianity*.

'Tis in effect, *a Feather pluck'd from the Soveraignty*: — a *conscientious encroachment* upon the *Supreme Power*: — for by this Knack, all *civil Causes* are hook'd in within *Cognizance* of the *Consistory*, and found within the *Purlues* of their *Discipline*.

As their *Ambition* is remarkable in *all* Cases, so is their *Purpose* most observable in *this* before us. What signifies *the necessity of Their Discipline to Our Peace?* but that *Bishops* must *down*, and *Presbytery up*, or we shall have no *Quiet* with them.

For

For a *Come-off*; All things must be done *with singleness of heart* (they tell us) *as having all things in common*, Act. 2. 46. 4. 32. (This is a morsel for the *Independents*) *No such Things as our controverted Inquisitions were then made necessary, &c.*]

Never had men worse luck with *Texts*. Mark but these two *Quotations* now, and then admire the *subtle Inference* from them. *No Impositions, Then; and consequently, none must be Now.* Would our *Reformers* have had the *Church order'd*, before it was *gather'd?* Rules for *Church-government establish'd*, before *Christianity it self* was *acknowledg'd.* A subtle Inference.

The *Apostles* had but newly receiv'd the *holy Ghost*; and to convince the *Jews* of the Divinity of that JESUS whom they had crucified, was their first Business and Commission: *Faith* and *Repentance* was their *Theme:* — the *Question*, --*Men and Brethren*, What *shall we do?* (not *how*) *Then* Peter *said unto them*, Repent, *and be* Baptized: —— Act 2. 37, 38.] *Then* (says the Text) *they that gladly received his word were Baptized* —— *and they continued stedfastly in the Apostles Doctrine, and Fellowship, and in breaking of bread, and in prayers*, vers. 42.]

If the *Apostles* had been *Presbyterians*, they would perhaps have begun with their *holy Discipline*, and laid the *Sacraments* aside to be considered of at *leisure.* Had it not been a most prepostrous course, to have directed the *manner* of our *Worship*, before they had laid the *foundation* of our *Faith?*

'Tis said again, *chap. 4. vers.* 32. that *the multitude of them that believed, were of one heart, and of one soul.*] And here's no mention of *Impositions* neither; whence they infer the *non-necessity* of *Impositions*, as to *Concord.* When these Gentlemen shall have prov'd *Impositions unnecessary*, they have a long way yet to go, ere they shall be able to prove them *unlawful.* But, till they have done the *former*, we shall persist in our opinion of their *necessity*; at least *conveniential*, not to *Salvation*, but to *Unity.*

It must be noted, that *this unanimity in the believing multitude, was a miraculous grace. They were all filled with the*

holy Ghoſt: (ſays the verſe next antecedent) and the connexion fairly implies this wonderful *Agreement*, to be the immediate working of that bleſſed *Inſpiration*. [We find a while after, *when the number of the Diſciples was multiplyed, there aroſe a murmuring of the* Grecians *againſt the* Hebrews, *becauſe their widows were neglected in the daily miniſtration.* Chap. 6. verſ. 1.] (The bond of Univerſal *Unity* begins to ſlacken already.) This *Difference* gave occaſion to the inſtitution of *Deacons*.

Church-Officers being already appointed; —— *Apoſtles* and *Presbyters* by our *Saviour* himſelf, and *Deacons* by the *Apoſtles*: we come now to *Church-Orders*: or, (in the holy Language) *Impoſitions*. Concerning which, one General ſerves for All: *Let every thing be done* decently, *and in order*. But the *determination* of that *Decency* is left to the *Church*.

Page 18. Reaſ. 18. *THe common Adverſaries of our Religion, and of the King and Kingdom, will rejoyce to ſee us weakned by our Diviſions, and employed in afflicting or cenſuring one another, and to ſee ſo many able Miniſters laid aſide, that might do much diſpleaſure to Satan, by the weakning of his Kingdom, and by promoting the Goſpel and Kingdom of the Lord.*

NOTE. XXV.

SInce our Reformers have not over much *Modeſty*, I wiſh they had a little more *Argument:* that a man might either with *Charity* believe them *in* a miſtake, or with *Honor* ſhew them the way *out* of it.

The common Enemy. Who are the *common Adverſaries* now? The *King* and his *Party* were wont to be the *common Enemies*. But here they talk of *Adverſaries* to our *Religion*, the *King* and *Kingdom*. They may intend the *King* ſtill, for ought I know. They charg'd

charg'd his Royal *Father* with *Popery*, and yet They themselves brought him to the *Scaffold*, because he would not set it up under (forsooth) the disguise of *Presbytery*. They declar'd him likewise *an enemy to King and Kingdom*, by making his *Person* an *enemy* to his *Authority*, as they distinguished them. Briefly, who ever they are that *hate* us, they may well *rejoyce* to see us thus *Divided*, *but woe be to them from whom these* Divisions *come*. 'Tis not for *Subjects* to expostulate with *Rulers*: — to start from the *Laws*, and bid *Authority* follow them.

Bishop *Taylor* says very well concerning *Scandal*, [Before the *Law be made*, *the Superior must comply with the Subject*: After *it is made*, *the Subject must comply with the Law*.] The *latter* is our *case*, and the *Imposition* lies on the *other* side; upon the *Law*, not upon the *People*. *Great Exemplar. Pag.* 447.

But the great pity is, *so many able Ministers are laid aside*.] Truly, as to the *ability* of *good lungs*, *loud*, and *long talking*, we'l not contend with them. But that they are such *Champions* for the *Lord's Kingdom*, against *Satan's*, is more then, without better *proof*, we are bound to *credit*. However, they had better have a tug with *Satan here*, than *hereafter*; but they must go another way to work then; for, *to destroy the Kingdoms of this* world *without commission*, *is* (without controversie) *to advance the Kingdom of* Darkness, *and to do the Devil a special piece of service*.

IF *what you study for, be indeed of God, this course of unmercifull imposition, is the greatest wrong to it, that you can easily be drawn to, unawares; while so many truly fearing God, are cast out, or trodden down, and tempted to think ill of that which themselves and the Church thus suffer by, and when so many of the worst befriend this way, because it gratifieth them, it tendeth to make your cause judged of, according to the quality of its friends and adversaries. And how great a hand this very thing hath had already in the dislike of that is befallen Diocesans, Ceremonies and the Liturgy, is a thing too generally known to need proof.* Pag. 18. Resf. 19.

NOTE.

NOTE. XXVI.

METhinks the Sir *Johns* grow a little *pernicacious*, (as our Author has it) [*unmerciful Impoſitions.*] What? no more *Covenants* I hope. But 'tis at [*unawares*] they ſay. That helps the matter. It ſeems, *the Biſhops do they know not what*, a Jolly Garb for a *Petition*, This.

But ſee; the *Godly men* are not only *Oppreſſed*, but *Tempted to think ill of what they ſuffer by.* They are clearly for *Ruling* with the *Ungodly*, *and Flouriſhing like a Green Bay-Tree*; [but they do not love to think of being *caſt down with them from Slippery places*, *and deſtroyed*; — *of Conſuming*, *Periſhing*, *and Coming to a Fearful* End.] of ſuffering their moſt certain Fate; [*to be rooted out at laſt.*]

Pſal. 37. 36. Pſal. 73. 17. Pſal. 37. 39.

As nothing can be clearer, then that their *Cryes* are *Cauſeleſs*; ſo is it not leſs *Evident*, that were they *Truths*, their *Practiſes* are yet *Unchriſtian*: and that they are not the men [*truly fearing God*] they would be thought to be. *Beware of False Prophets* (ſays our Saviour) *that come to you in* Sheeps Clothing, *but* Inwardly *they are* Ravening Wolves. *Ye ſhall know them by their Fruits*] *Here's* our *Authority*, *to judge the* Hearts *of men by their* Notorious Actions.

Mat. 7. 15, 16.

How to judge of mens hearts

Will they be tempted to think Ill, *of what they ſuffer by?* So may the *Traytour*, of the *Law* that makes *Rebellion Capitall*: — The *Plunderer*, of the *Command* that ſayes thou ſhalt not Steal: and in like manner, *all Offenders* may Quarrel with that *Conſtitution* which *Orders*, and *Directs* their *Puniſhment*. Yet we all know the Fault lyes in the *Malefactour*, not in the *Appointment*. At this rate, they may *Cavil* at *Divine Juſtice*, and diſclaim *Chriſtianity* it ſelf; if they come once to *ſuffer* by it.

Good

Good manners they have shak'd hands with already; for they tell us, *that so many of the worst, befriend this* [Ceremonial] *way*; — *That it tends to make the Cause judg'd of, according to the Quality of its* Friends, and Adversaries.]

It were a good Deed to tell this *Faction*, as they told the *Late King*; *That the Suggestion is as false as the Father of Lies can Invent:*] Sure these *Ill-Tutour'd Pedants* know that his *Sacred Majesty is a Friend to this way:* The *Law*, *Antiquity*, and *Reason*. But since they offer *to try the merits of the Cause* by the *Quality* of its *Friends*, and *Enemies:* We shall accept the *Challenge*; and let them thank Themselves, if they come *off* with the *worst* on't: and first we'll take a brief view of the *Opposers*.

Exa&Collect. Pag. 494. Note.

A *Rabble* of *People*, next dore to *Brutes*, for *Knowledge*, and *Morality*, *began the Action*. These were Instructed and prepar'd by a *Cabale* of *Factious Lords* and *Commoners*, (and by Their *Instruments*) to be afraid of *Popery*, and *Invasions*; *Bawle* against *Bishops*, and *Evil Counsellours*; and finally, these *Virtuous Sages* were made the *Judges*, and *Reformers* of *Laws*, *and Manners*.

The Bishops adversaries.

In Time these *Ostlers*, *Tinkers*, *Ragg-men*, *Coblers*, *Draymen*, *Thimble-makers*, &c. —— Grew up to be our *Governours*. So much for the *Rise*, *Fortune*, and *Extraction* of the first visible *undertakers*. Now for their *Honesty*.

They *Plunder'd*, *Murther'd*, *Rebell'd*, *Forswore Themselves*.

Mean while, the *Mock-Priests*, in their *Pulpits* proclaim'd this *Medly*, for the *Godly Party*; *Wedded their Cause*; *took in all sorts of Heretiques into the Combination*. *Defam'd the King*: *Enflam'd the People against the Government*; *Cast out the Bishops*; — *Swore fast and Loose*; *and Preach'd three Kingdomes into Bloud and Ruine*.

The Holy Thousands.

These were the *Tender Consciences*: — The *Holy Thousands*; — and the *men truly fearing God*, *that were cast out*, *and trodden down*, &c. — This is no *General Charge*, for I allow, that many *well-meaning* but *mis-guided* Persons sided with

with the *Party*. I ſpeak of Thoſe *Members* that *ſtuck* to the *Work*; and of thoſe *Miniſters* that ſtuck to *Them*: to ſhew the World what ſort of Perſons our *Challenging Divines* are now pleading for, under the Notion of People grieved becauſe of *Univerſal Impoſitions*.

Methinks Thoſe that were *In*, *Before*, and have their *Pardons*, ſhould be very tender, how they engage the Nation in *New Broyles*: Eſpecially againſt That Prince, whoſe Single, and Pure *Grace* it is, that puts a Difference betwixt the *Heads They wear*, and Thoſe upon the *City-Gates*; Whoſoever is offended at This plain Freedome, let him blame *Thoſe* that have ſo *ſpitefully*, and ſo *unſeaſonably* put this *compariſon* of *Parties* to the *Queſtion*.

The friends of Epiſcopacy.

We have in Croſſe, laid open the *Oppoſers* of our *Church-Government*, *Rites* and *Ceremonies*. Their *Friends* are briefly *Theſe*: *The Warrant of Holy Writ*: *The univerſal Practice of Ordering* the *Externals of Worſhip*: — The *Eſtabliſhment of the Particulars*, *by the Conſent of the People*: — *The Regular Injunctions of a Lawful Authority*: — and in fine, *Every Perſon that loves the Religion*, *Law*, *Honour*, *Peace*, *and Freedome of the Engliſh Nation*.

Once more for All; what is the *Kings Perſon* to the *Church-Ceremonies*? Yet *the ſame Covenant*, and *the ſame Perſons*, *deſtroy'd Both*. Which ſhews, (as I have often ſaid) that the *Deſign* is *Power*, not *Conſcience*; and that the *Friends* and *Enemies* to the *Church*; are the ſame Thing *reſpectively* to his *Majeſty*.

Touching *the Diſlike*, *which* (they ſay) *is befallen Dioceſans*, &c.—] They tell us here a Truth, which they Themſelves have well-nigh totally procur'd: for to *infame the* Hierarchy, *and blaſt the Conſtitutions of the* Church, has been (ever ſince the Kings Return) the better half of their Buſineſſe in the *Pulpit*. (Not forgetting His *Majeſty* neither.)

[A] *A Weak Brother that maketh an unnecessary difference of meats and dayes; is not to be cast out, but so to be received and not to be troubled with such doubtful disputation.* Page 18. Reas. 20.

[B] *Impositions are not indifferent, in the judgement of dissenters, though they be so in yours.* Page 19.

[C] *We beseech you therefore plead not Law against us, when our request is that you will joyn with us in Petitioning, to his Majesty and the Parliament, that there may be no such Law.*

[D] *The cause of the Non-conformists hath been long ago stated, at the Troubles at* Franckford, *and having continued still the same, you have no reason to suspect them of any considerable Change.*

[E] *We have now faithfully, and not unnecessarily, or unreasonably, spread before you, the Case of thousands of the upright of the Land: We have proposed honest and safe remedies for our present Distraction, and the preventing of the feared increase.*

NOTE. XXVII.

[A] WOuld our Divines perswade us that the Case of *Meats*, and *Dayes*, whereof the *Apostle* speaks, is of the same nature with That of *Ceremonies*, which we are now Debating, or that a *weak Brother* is not to be distinguish'd from a *Peevish*? See how perverse and vast a difference lyes betwixt them: but *right* or *wrong*, if it be *Colour'd* for the *Multitude*, no matter for the *Reason*.

Under the *Law*, God himself put a *Difference* betwixt *Meats*; and betwixt *Dayes*: which *Difference* ceas'd, upon

the coming of our Bleſſed Saviour. *Some* thought it *ſtill* a point of *Conſcience* to obſerve the *Law*; and *Theſe* the Apoſtle calls *weak Brethren: Others* again, that knew the *Law* was *abrogate*, *quitted* thoſe Scruples, and of *Theſe* it is that
Rom. 15. 1. St *Paul* ſays; *we which are* ſtrong, *ought to bear the Infirmities of the* weak.

Now Marque; That which was *formerly impos'd*, is *now* become a thing *Indifferent*. That is; *Indifferent* to the *ſtrong* and *knowing*: not ſo to Thoſe that were not yet convinced of the *determination* of the former *Tie* and *Duty*: and This is the true ground of the Apoſtles Tenderneſs here concerning *Scan-*
Rom. 14. 15. *dal*. *Deſtroy not him with thy* Meat, *for whom Chriſt Dyed.*] See how *their* Caſe now matches *ours*.

They durſt not *Eat*, becauſe they *knew* that *once* they were *bound*; and they did *not* know likewiſe that they were *now diſcharg'd*.

Let our *Reformers* ſhew as much for *Ceremonies*: Either that *Humane Impoſitions* were ever *forbidden*, or that *Thoſe*, practic'd in our Church, are in themſelves *unlawful*.

And yet Theſe men are not ſo totally *Indifferent*, as they appear to be, concerning *Meats*, and *Days*. Was ever any thing more ſourly *Superſtitious*, then their *Monthly-Faſt*? *Thoſe Days*, wherein the *Church* enjoyns *Abſtinence*, they chooſe, to *Feaſt* upon: and Sunday is the only Day for *Humiliation*.

[B] Laws are compos'd for the *Publique welfare*, not for the *Humours* of *Particular Perſons*: and ſhortly; They that do not like the *Law* where they *Live*; ſhould do well to ſearch the *World*, for a *Law* they *like*.

Plautus. *Si non ubi* ſedeas *locus eſt, eſt ubi* ambules.

[C] We come now to a fine Requeſt; That is, they *deſire* the *Biſhops* to *Petition* the *King* to eſtabliſh *Presbytery*; (for That is directly the *Effect* of it) to deſtroy the *Act* of *Conformity*. Do not people underſtand, that when *Laws* are form'd to a Complyance with *Phanſie* and *Humour*, there is no other Law but *Humour*.

They tell us hitherto what they would *not* have, ſee now what 'tis they *would* have.

[D] *The*

[D] *The cauſe of the* Non-conformiſts (they ſay) *is long ſince ſtated at* Frankford.]

Is that it then they would be at? Yes, *that*, or *thereabouts.* [*We have no reaſon to ſuſpect them of any conſiderable change,*] they tell us. Truly, nor much to thank them for ſticking *there.* But the late War is the beſt Meaſure of their Aims; and yet they did no more there, than they attempt every where: for I defie the world to ſhew me one ſtory, where ever *That Faction* was *quiet*, unleſs they *govern'd.* But they have *confeſs'd* enough; we are to look at *Frankford* for their *model:* and by the ſpirit of the *Reformers There*, to judge of *Theſe Here.*

In the days of *Edw.* 6th. this Iſland firſt began to be leaven'd with *Presbytery*; through the particular *craft* and *inſtigation* of *Calvin*, whoſe late *ſucceſs* and abſolute *dominion* at *Geneva*, gave no ſmall *pretence* and *encouragement* to an allowance of his *Diſcipline.* While *Diſcontents* were gathering, *That* Prince *dies*, leaving the Government to *Queen Mary*, in whoſe Reign, diverſe of the *Reformed perſwaſion* fled into *Germany.*

No ſooner were they met at *Frankford*, but *Calvin's model* was there ready to bid them *welcom.*

Some liked it but too well; and to make eaſier way for't, made it their firſt work to diſgrace the *Engliſh Forms*; juſt as our *Conſiſtorian Puritans* do at this day. *Knox*, *Whittingham*, and ſome others of the *Geneva-humor*, made a Cull of the particulars they faulted, and ſent them to *Calvin* for his *opinion:* whoſe *Anſwer* was, That there were many *tolerable Fopperies in the Engliſh Liturgy.* This Letter was made *publick*, and a great *furtherance* to the enſuing *Breach*; which ended yet in the eſtabliſhment of the *Engliſh way* at *Frankford*, the *Calvinizers* flying off to *Geneva.* So that *Their Reformers* and *Ours* agree; *Both*, Enemies to the *Engliſh Ceremonies*, and *Common-Prayer.* The *cauſe* the *ſame* too; *both* are friends to the *Geneva Platform.* Nay, they agree in *Practiſe* likewiſe.

That Faction caſt off their PRINCE *and* BISHOP *there; ours did as much for* KING *and* BISHOPS *here.*

If *thoſe Nonconformiſts*, and Theſe are of a judgment; (as our Divines unwarily imply) we ſhall beſt read what *theſe* men *think*, and *mean*, from what *thoſe ſaid* and *did*, and rather proceed upon their own *confeſſion*, than ſummon the three *Kingdoms* to bear witneſs of their *Actions*.

We ſhall begin with *Knox*, (one of the intermedlers) whoſe *Letters* and *Diſcourſes* are ſufficient to his *condemnation*, without that *Hiſtory of the Church of Scotland*; of which (though generally aſcrib'd to him) *Spotſwood* acquits him.

History of the Church of *Scotl. pag.* 267.

Spotſwoods Hiſt. *Scotl. pag.* 136.

In 1559. *Willock* and *Knox* were adviſed with, concerning *the diſcharging the Queen of her Regency*. *Willock* gave his *opinion*, *That they might juſtly deprive her from all Regiment and Authority over them.*] *Knox* follow'd, and added, *That ſhe ought now to be deprived.*

Ibid. 137.

Thoſe of moſt note among the *Frankford-ſticklers*, were *Goodman*, *Whittingham*, and *Gilby*. See them at large in *Bancroft's dangerous Poſitions:* from whence we'l borrow ſome Collections out of them.

Dangerous Poſit. *pag.* 35.

If the *Magiſtrates* (ſays *Goodman*) *ſhall refuſe to put* Maſs-mongers *and* falſe Preachers *to death*, *the people*, *in ſeeing it performed*, *do ſhew that zeal of God which was commended in* Phineas, *deſtroying the Adulterers; and in the* Iſraelites *againſt the* Benjamites.

Now ſee the men that theſe *Reformers* call *Maſs-mongers* and *falſe Preachers.*

Ibid. pag. 61.

The moſt part of our Miniſters (ſays *Gilby*) *are either Popiſh Prieſts, or Monks, or Fryers —— Procters of Antichriſt's Inventions: Popiſh Chapmen, &c.*]

Ibid. pag. 9.

If Kings and Princes refuſe to reform Religion, (ſays *Whittingham*) *the Inferior Magiſtrates, or People, by direction of the Miniſtery, may lawfully, and ought, if need require, even by Force and Arms, to reform it themſelves.*

Ibid. pag. 36.

To the Multitude (ſays *Goodman*) *a portion of the ſword of Juſtice is committed: from the which no perſon, King, Queen,*

or

or Emperor, (being an Idolater) *is exempt, he muſt die the death.*

Theſe are the opinions of thoſe Perſons whom our *Reformers* make their *Pattern*. How they *proceeded*, the ſtory of *Queen Elizabeth* ſets forth abundantly; and our own *memories* may enform us, how cloſe our *Covenanters* have follow'd them.

[E] *We have now faithfully, &c.*] With what *Faith*, *Reaſon*, or *Neceſſity*-- ſoever *the caſe was ſpread before the Biſhops*: we're ſure 'twas fouly done to ſpread the caſe before the *People*. But where's the Faith, of taking an *Ell* for an *Inch*:— of *aboliſhing* what they pretend to *alter*:— of *perverting Scripture*:— and of putting an *Arbitrary Nothing* upon the People, inſtead of a *Set-form*?

Where lies the *Reaſon* of preſenting the *Opinions* of the *Simple*, as *Arguments* to the *Wiſe*:— of oppoſing *Number* to *Equity*:— *Tumults* to *Authority*:— and of *preſſing* his *Majeſty*, to put himſelf into the power of thoſe very people that *dethron'd* his Father?

Laſtly, where lies the *neceſſity* of inſiſting upon ſo many *variations*, as are already prov'd to be utterly *unneceſſary*?

Now ſee the *Remedies* they offer us, which come to this; They propoſe to cure *good Order* by *Confuſion*. *Honeſt* and *ſafe* they ſay they are; and *honeſt* and *ſafe* we may believe them; but we muſt firſt believe, that *there's* no *Knavery* in *Nature*: for ſet mens *conſciences* at *liberty* once, to *think* what they pleaſe, their *hands* will not be long reſtrained from executing thoſe *thinkings*. Never was a *general Freedom* demanded, but for a *particular deſign*: nor was it ever *granted*, but the next propoſition was *Equality*.

But they propoſe it here, it ſeems, *as to prevent the fear'd enemies of our diſtractions.*]

Behold a *drop fallen from the lips of Prudence it ſelf*. Are we in *danger already*, and ſhall we be in *leſs*, when thoſe we fear are in *more power*? Either the *Reaſon*'s naught, or the *Deſign*; let them ſay whether.

So

APPENDIX.

SO far as open and *clear Dealing* to their *Arguments*, or *Justice* to their *meaning* may acquit me, I think I *owe* them *nothing*; and yet methinks I'm in their *Debt*, unless I match their *Twenty Reasons* in *favour* of their *Propositions*; with as *many against them.* And which is more; since 'tis the *Multitude* they Court, I am content *their friends* shall be *my Judges.* When I have done, 'tis at the *Reformers* Choyce; either by a *Reply* to shew the *little* they have to say; or by a more *ingenuous Silence*, modestly to *confesse* that they can say *Nothing.*

TVVENTY REASONS

AGAINST

Their PROPOSITIONS.

First, the Design is Dangerous, *as* Presbyterian. *For I do not find where ever yet that Government was Setled, but by* Conspiracy, *and to the* Ruine *of the* Supreme Magistrate. *(With Reverence to the* Reformed Churches; *whose* opinions *in matters of* Faith *may be* Sound, *and yet the Extraction of their* Discipline, vitious.)

2. *The* Proposers *of This* Peace *(as they call it) were the* Promoters *of the Late* War: *and by those very means did they destroy the* Last King, *which they here offer as Beneficial to* This.

3. *The very* Matter *of their* Propositions, *imports a* Denyal *and* Usurpation *of the* Kings Authority. *His* Majesty *may* not *prescribe a* Set-form *of* Worship: *They* Themselves *may: for* [WEDDED, JOYN'D] *&c.*—*stamp'd with the* Kings Authority

thority *signifie nothing: But change them into* MARRIED, CONJOYN'D, *&c.*] *and the* Reformers Seal *to them, They pass for* Current.

4. *Their Propositions are an utter disclaim of the* Episcopal Order: *for they* oppose *under pretense of* Conscience, *all* Powers *or* Faculties *derivative from* Bishops: *as* Canonical Obedience, Ordination, Subscription, *&c.*

5. *They Press the King to act against his Declar'd* Conscience: *and to condemn the* Blessed Memory *of his Father; who* Dy'd *because he could not* Grant, *what they* demand *now from his* Royal Successour.

6. *The* Ground *of their* Pretense, *is* Scandal *and* Unfitness *for the* Ministry *in the* One Party; *Great Holyness*, Ability, *and* Conscience *in the* Other, *which to* allow, *were to make* Martyrdome, *and* Loyalty Scandalous; *and to give* Treason, Faction, *and* Hypocrisie, *the* Credit *and* Reward *of* Holyness. *(for That's the Difference betwixt those that* Ruin'd *the* Late King, *and Those that* Perish'd *for him, which Two are now the Question.)*

7. *The very* Style, *and* Manner *of the* Addresse, *is* Menacing, Libellous, *and* Mutinous: Menacing, *in the* Title; [A Petition for *PEACE.*] *That is*; no Peace *without a* Grant. Libellous, *in the* way, *and* purpose *of it. A* Nameless, Close, *and* Defamatory Invective *against* Bishops. Mutinous *in the* Scope, *and* Consequence; *'tis an Appeal from the* Supreme Power *to the* People.

8. *The* Liberty *they* ask, *Extends to any thing they shall call* Conscience: *and Then what* Crimes, *and* Villanies *shall not passe for* Virtues, *when every* Malefactour *is his own* Judge?

9. *To give these People what they* ask *is to allow the* Reason *of their* asking: *and at once to* reward one Injury, *and* justifie another.

10. *They plead the* Peoples Cause *without* Commission; *and what the* Church *sty'es* Schisme, They *terme* Religion; *That*, Christian Liberty, *which the* Law *calls* Treason.

11. *'Tis dangerous trusting of common* Vow-breakers, *and most unequal to* challenge absolute Liberty, *and* allow none.

12. *The*

12. *The grant of* one unreaſonable Requeſt, *begets* another, *till at the laſt, it becomes* unſafe *to* deny, *by having parted with too* much.

13. *The late War began with a pretence of* Reformation: *and with* Reformation *are we now beginning again. It may very well be, that the* ſame perſons *may intend the* ſame things, *by the* ſame terms, *and that they ſtill propoſe to act by the* ſame conſcience: *which if they* do, *in common* equity *and* prudence, *they are not to be* admitted. *If* otherwiſe, *till their* Confeſſion *is as* publick *as their* Fault, *they are not to be* believed. *(I ſpeak of* Church-men *more eſpecially.)*

14. *If really the* common people *be diſaffected to the* Orders *of the* Church; *ſurely theſe* Miniſters *that preach'd them into theſe* diſtempers, *deſerve rather to be* puniſh'd, *than* gratifi'd *for ſo doing. And that's the caſe. They themſelves firſt ſtir up a* factious *humor in the* Multitude, *and then they call that* Conſcience, *which is nothing elſe but a* miſguided Ignorance *of their own procuring.*

15. *While they pretend to* reform bad Laws, *they* deſtroy good *ones*; *nay, they oppoſe the very* ſcope *and* benefit *of* Law *it* ſelf, common utility *and* concord: *making their* fickle *and* unquiet fancies, *the* Rule *of that* Authority, *which better Reaſon meant expreſly for a* curb *of our* licentious wandrings.

16. *Our Reformers place* the laſt Appeal *in the* People; *an excellent contrivance, to make* That Party Judge *of* every *thing, which effectually* underſtands nothing.

17. *Whereas they plead* Religion *in the caſe, ſuch a* Religion *'tis, as the whole* Chriſtian world *cann't ſhew the fellow on't: rather to* juſtifie *thoſe* outrages, *which even* Humanity *it ſelf* abhors; *than to admit thoſe univerſal* Rights *of* Government, *which* all men *in* ſociety acknowledge, *and* ſubmit *to, but* themſelves.

18. *A furious* Buſtle *they make with the ſilly people, for fear of* Popery. *Let this be obſerv'd,* The Church of *Rome* hath gain'd more Engliſh Proſelytes (ten *for* one) during our Presbyterian Tyranny, than in proportion of time it ever did under our Biſhops. *And* ſtill *we* loſe; *(I would I could not ſay) with* Reaſon *too: for what's* Presbytery, *but a more* ſhameful

and

and Intolerable Popery? (*But all perswasions have their more* moderate, *and their* violent *Parties.*) *We talk of* Jesuits; What is a Jesuite, *but a* Presbyterian Papist? *or* what a Presbyterian *but a* Reform'd Jesuite?

19. *Their* Propositions *are an* affront *to the* King, *and a* snare *to the* People. *They* ask *leave to* alter *the* Common-prayer, *and they* take *leave to* destroy *it. They offer a* new form, *and they desire it may be left to the* Minister's discretion *which to use; which being granted, the Minister is left still at* liberty *to use* neither. *Thus do they play* Fast *and* Loose *with his* Majesty; *ensnaring likewise the* People *with a lamentable pretence, that they cannot* obtain, *what in effect no mortal can* understand.

20. *Let them now* get *what they* ask, *and they shall soon* take *what they* please: *for they onely desire, that they may* do *what they* list, *and then* judge *of their own* doings. *We all know what they* have *done, and call'd it* Conscience *too; so that their present talk of* Conscience, *gives us no* certainty *of what they* intend *to do. Wherefore 'tis* safer *to* refuse *than* trust *them.*

Let me be taken still to speak with reverence to *Authority:* and truly I shall further yet subject my *Reason* to my *Charity*; if any man will but do me the kindness to shew me onely one *publick President*, where ever a *Presbyterian Faction*, in a contest *for* Power, and under *no necessity, kept faith with any party.*

What were all *Articles* and *Ties of Honor*, more then *Bulrushes*, when they could *gain* by *breaking* them?

How much I loathe these brawling Arguments, I might appeal to the whole practise of my life, wherein I never yet put *Pen* to *Paper*, to any man's dishonor, that was not a profess'd *enemy* to the *King*: nor have I ever *printed* the least *syllable*, but on a *publick score.*

'Tis now high time to end this tedious *wrangle*, which I must not absolutely quit, till I have given some Reasons for engaging in it.

First, I am ty'd by *Oath* to the *discovery* of all *Conspiracies*

againſt his *Majeſty, and by the Oath I have taken*, I judge this here in queſtion to be a *foul* one.

Next, as a *Subject*, I am bound to do the *King* all lawful *ſervice*.

Thirdly, I look upon this *Office*, as a ſmall *Offering* to my *Country*; 'tis no great *vanity*, if I believe *ſome* weak enough for *me* to *teach*: and 'tis a *truth*, that I as much deſire to *learn* from *others*.

Fourthly, We are charg'd with *Ignorance* and *Scandal*, (*the Presbyterians Livery*) and I would have the world to know, that Thoſe of the *Cenſorious* Cut are not all *Saints* and *Philoſophers*.

I might add for a *Fifth* Reaſon, that *general good allowance* which my *well-meaning weakneſſes* have found with the *King's Friends*: from whoſe *agreement* of opinion, I receive great *aſſurance* and *encouragement*, in my poor *undertakings*; and in their *Charity* much *Honor*.

But *All* are not ſo *ſatisfi'd*: for at This Inſtant I am inform'd of ſeveral mean deſignes upon my *Perſon*, *Freedom*, and *Credit*.

The *firſt* amounts to *nothing*.

The *Next* I look upon but as the boiling of ſome old rancorous *Humor* againſt the *King*:— a *Dream* perchance of *forty-four* again. For ſure no other Perſons will *condemn* me *Now*, but thoſe that would have *hang'd* me *Then*.

As to the *Third*, I'm leaſt of all ſollicitous; for *perjur'd perſons* are no *proof* in *Law*, and for the *reſt*, I fear them not.

It will be urg'd perhaps, *What has this ſcribling Fellow to do with the publick?*

I cry ye mercy, Gentlemen. You count it nothing then, after *three Prentiſhips* ſpent in the *Royal Cauſe*, to be *beſpatter'd* by thoſe very perſons that overthrew it?

This is the courſe of your Implacable *Diſtempers*: *The Cavaliers are abus'd, and the Presbyterians complain.*

Give me leave onely to offer ye two or three *Queſtions*, and I have done. (The *firſt* an *old one*, but not yet *Reſolv'd*.)

Firſt,

First, *Without* Repentance *can there be any* Salvation? *or, without* Confession *and* Restitution, *any* Repentance?

Secondly, *Why will not you* swear *to* obey Bishops, *as well as ye* Covenanted *to* destroy *them? and why may not you as well be* forc'd *to take a* lawful Oath, *as you* forc'd others *to an* Unlawful one?

Thirdly, *Why is it not as lawful for* Bishops *to* silence Presbyterians, *as for* Presbyterians *to* extirpate Bishops?

One Fool may *ask* more *Questions*, than *twenty Wise-men* can *answer.*

FINIS.